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## LORD DERBY'S WARNINGS.

The remarkable speech delivered by the Earl of Derby on the 8th inst. has naturally been the object of sharp criticism at home and abroad. So weighty an address from a statesman who, till within the last week or two, has directed the foreign policy of this country since the Eastern Question came to the front, has had the effect of sobering the public mind, placing various aspects of the controversy in the right proportion, and of deepening—if anything can deepen—the grave responsibility of Her Majesty's Ministers at this momentous crisis. His lordship is accused of revealing Cabinet secrets, of weakening the hands of the Government in the midst of a great emergency, of showing a craven spirit, and of repelling by his outspoken criticism the advances of a probable ally. To our minds Lord Derby's overpowering motive for such unaccustomed frankness was his feverish anxiety to arrest the Government and the country on the edge of a precipice. It was not a time for honied phrases, or for very scrupulous delicacy as to the means used to avert a serious calamity and a great crime; and it is the unreserve exhibited on this occasion by the ex-Foreign Minister, who could better than anyone else grasp the whole argument, and speak with the full weight of official experience, that gives his calm and measured address its cumulative force. And this force obtains augmented strength when we remember that it emanates from a statesman who had sacrificed a pre-eminent official position, and torn asunder the ties of personal friendship, in order that he might freely express his deep convictions. Amid the ever-changing aspects of the question at issue, the rush of events, and the stimulus daily given to popular passion by inflammatory appeals, Lord Derby's arguments and warnings are in danger of being forgotten. We are rejoiced to hear that his speech has been republished with a view to wide circulation, and we trust that the few words we may have to say about, or quote from, it will induce our readers to study it carefully from beginning to end.

Early in his speech, his lordship joined issue with the Government as to the policy they were pursuing. He had up to lately been their chief mouthpiece in urging the early assembling of a Congress. We must not only have a Congress of the Powers, say the official adherents of this policy, but the Treaty of San Stefano must as a whole be formally submitted to them. In Lord Derby's view, the exigency that has arisen—that is, the refusal of Russia to comply with the demand made by only one of the Great Powers, viz., Great Britain—is a fictitious exigency. He says that "a Conference or Congress is a very convenient

agency for putting on record in the most formal manner international decisions which have already been come to in substance"; and his lordship adds:—"If I had to deal with the matter, I should endeavour to keep the Congress alive, saying and doing nothing to prevent its ultimate meeting, but letting it stand over until the way was smoothed by private and separate negotiations between the Powers concerned." Instead of this course, which would have smoothed down differences, if that had been practicable, the British Cabinet, as soon as it was released from Lord Derby's restraining influence, issued a flaming manifesto, telling all Europe that the Treaty is bad from beginning to end, is almost incapable of being effectually revised, and that it ought to be "amended off the face of creation." As his lordship says, a general impression has thus been created that our Government require the Treaty to be torn up, and are preparing to support that demand by force. That, he said, was no doubt "a spirited and decided policy." But what next? His lordship's remarks on this subject deserve to be carefully weighed:—

There are only three possible issues; and of these three, one, I am afraid, is hardly within the range of possibility. It is possible that our demands may be acceded to. That would be a signal diplomatic triumph, on which I should be the first to congratulate my noble friend; but that Russia should give up most of the results of the war, and that she should undergo what the public opinion of Europe would pronounce to be a diplomatic humiliation, is a result which I can hardly conceive can be hoped for. The second possibility is that we, on our side, may withdraw or greatly modify the objections we have taken. But in that case the diplomatic failure would be on our side. It would be well enough in a private communication between two Powers, or in a private bargain between individuals, to ask in the first instance a great deal more than you meant to get, but after a declaration of that kind is made public, and after you are prepared apparently to support it, to drop it or to recede from the position you have taken up creates a situation of an almost ridiculous character. As to the circular of my noble friend at the head of the Foreign Office, if it had been addressed, as I have no doubt it was originally intended to be addressed, to the British representative at the Conference as a summary of what the British Government desired to see accomplished, I should have no criticism to make upon it. But I am afraid that when the Government put forth its programme to all Europe as that which they intended to follow, and when they accompanied that announcement with military measures, the effect of which will be enormously exaggerated abroad, they are making concessions on the part of Russia much more difficult than before. I go so far as to say that if Russia were willing to take back her treaty, although I do not contend that operation would not be beneficial to Europe, it would at least be a strong proof that she is not so aggressive and dangerous a Power as we have been in the habit of thinking. On the other hand Russia, as I believe, is not willing to cancel the treaty; but if, as I also suppose, she is prepared, in deference to European opinion, to consent to a liberal modification of what she has proposed, then I think the difficulty has been increased in two ways—first by the publication of these negotiations, and next by the appearance of menace which that publication involves.

These then are the sober conclusions of a statesman who cannot be charged with any weakness for Russia, and who throughout the Eastern crisis has steadfastly withstood her pretensions. But if he would not enjoin a policy of provocation which must lead to war—what would he do? He does not hesitate to declare that he "would not have pressed matters with such haste." He would have given time for irritation on both sides to subside:—

I should have placed our views directly before the Russian Government, and discussed them point by point. The opinions of other Governments would not have been difficult to obtain; on many points we have got them already, and I think that many of the results of a Congress might be attained without the rather cumbersome machinery of a Congress itself.

It would not be England that would, meanwhile, suffer most from the inconvenient suspense. We are comparatively invulnerable. Russia would during the interim have to keep up an enormous army, and even be obliged to add to its numerical strength. But if by the present policy carried out by the Government war should ensue, Lord Derby asked three

questions, which must sooner or later be answered—what are our means of fighting, who are to be our allies, and what is to be the object of the conflict? It was clear that England and Russia might go on for a long time without inflicting vital injury on either side. And these are his lordship's cogent words of warning, which it is convenient for our war newspapers entirely to ignore:—

You may very easily bring Russia to a state of bankruptcy, and when you do that you will have brought ruin on the holders of a considerable number of Russian securities. There is not, however, I believe, on record a case in which any war was stopped in that way. Poor though Russia may be, and no doubt she is poor, she has an enormous territory, and can always find men and food. Now, when these two requisites are supplied in unlimited abundance, and a martial spirit animates a people, defensive fighting may go on for a very long time. You may blockade the Russian ports, but the losses sustained will not be always on one side. You may keep from her the corn of other countries, but in these days of railroads the power of blockades is, except in very special cases, greatly limited, and with the German ports open all you could accomplish by means of the most rigorous blockade would be to compel the commerce with Russia to make a considerable circuit. It has been said that a war between this country and Russia, no other Power taking part in it, would be not very unlike one of those duels between German students of which we used to hear, fought with sword blades, of which only an inch or two at the ends was left bare. They might cut off a nose or do injury to a eye, but they were powerless to inflict any vital wound. All this you cannot help; nor can you do anything serious by land against an enemy whose strength was only half developed when the First Napoleon invaded the country with 500,000 men and failed. We, on the other hand, are absolutely free from attack by Russia, except in so far as intrigues and secret negotiations may do something to weaken our authority in India. Now, I assume that there is not one of us here who desires a war at any time. But I may observe that in a popularly-governed country like this, where the people are easily excited, and where they are apt to complain if their armies do not perform impossibilities—remembering as we do the excitement and agitation at the time of the Crimean war—the most inconvenient kind of war to enter into is one which is very prolonged, very costly, and which is ultimately indecisive.

Yet our Government and their reckless supporters would risk such a cruel, costly, and unprofitable war, rather than make concessions which the ex-Minister for Foreign Affairs—whom the Premier eulogised as one of the wisest statesmen of the age—has indirectly admitted to be a mere matter of form!

Lord Derby says that we should enter upon that struggle without a single ally. And this, be it observed, is the belief of the Minister who has during the last two years carried on diplomatic correspondence with all the Powers. His allegation is not, and cannot be, denied. If there is any Power from which co-operation might be obtained it is Austria. His lordship gave weighty reasons why such support could not be relied upon. Austria dare not go to war with Russia; and his anticipations have already been realised. The Court of Vienna is in a fair way to make terms with Prince Gortchakoff who, in the prospect of a crisis with this country, has engaged substantially to satisfy the demands of Austria, and detach her from our side, as Lord Derby predicted.

Finally, his lordship addressed himself to the inquiry—what would England fight for? Not to restore the Turkish Empire. That has been given up, even by its enthusiastic admirers. Was it to diminish the pecuniary indemnity, and to modify the provisions of the Treaty of San Stefano? These were results that might be fairly attained by diplomatic negotiations, but were not of such transcendent importance as to warrant great warlike preparations. But it was said they must fight to restore British influence in Europe; to which Lord Derby replied, that our movements during the past two years have been watched with intense anxiety from one end of Europe to the other, and that "England has not in any question been regarded or treated as a feeble Power."



If her prestige has been diminished, it has been by going to extremes—at one time in support of "the disinterested philanthropy of Russia," and now by showing bitter and headlong antagonism to her as a faithless and aggressive Power. But he would suppose that success had crowned our arms, and Russia had been obliged to surrender the greater part of her conquests. What then?

You will not have gained the greater part of your object. You will not have destroyed Russian influence or substituted English influence, because Russian influence in that country which is now to be called Bulgaria rests only in a slight degree upon military success; it rests on what you cannot take away—identity of race, community of interests, similarity of religion, traditional historic sympathies, and the common hatred which has been felt against the common foe. These are reasons which you cannot take away; they will continue while a Russian soldier is left in Bulgaria; they would continue even after Russian soldiers had left and British soldiers taken their place. If, therefore, we were fortunate and established English and Austrian authority over those large populations in European Turkey, I say you are fighting for a shadow, and even that shadow you will not obtain.

We had got no *casus belli*, and we could obtain considerable results by peaceable means. But, unless such a war should be forced on us, said his lordship, in concluding his weighty address, "I object to it, because it will be a war undertaken without necessity, because it will be a war undertaken without a clear and defined object before us, and because it will be undertaken with a divided country and, in all probability, without an ally." But that Lord Derby, nevertheless, fears such an issue is clear from the entire tenour of his speech. It was no vain protest, but a warning dictated by the fear of impending calamity—the fear that Russia might be driven into conflict by incessant and needless provocation. For it is to be specially noted that it was not so much the calling out of the Reserves, but "other propositions" which he could not divulge, that obliged his lordship to retire from the Cabinet. Day by day we are warned by the papers which do not think lightly of a war with Russia that, without our will, the spark may be applied to combustibles which will kindle a conflagration. While Count Andrassy is still urging the Congress scheme, and Prince Bismarck is making an energetic effort to smooth down diplomatic differences, the risk of a collision at Constantinople, Gallipoli, or on the Bosphorus, is imminent. The instructions to Admiral Hornby may be of such a nature as to endanger peace, or even accident or a trifling misunderstanding might be the means of precipitating a conflict without the knowledge or consent of the British people, to stop which protests will be unavailing, because too late.

#### THE TRAGEDY IN DONEGAL.

THE murder of Lord Leitrim and the disgraceful scene at his funeral strike the English public, and, indeed, the civilised world, with a pang of utter despair for the future of Ireland. Behold—it may be said—the results of the highest efforts made by English statesmanship, and of the greatest sacrifices made by English prejudice, for the reconciliation of a hostile race. The principle of a Church Establishment, inexpressibly dear to our social aristocracy, has been abandoned out of deference to the feelings of an alien Church, and landlord privileges have been severely curtailed out of sympathy for a popular grievance that few in England profess to understand. And this is the gratitude shown by the favoured objects of legislative benevolence! An old man of seventy-two is murdered with a union of the brutality and cowardice usually considered distinctive of the lowest savages. Two innocent attendants who could hardly have done even an imaginary wrong to his assailants, were, for the mere purpose of silencing their testimony, shot down with a cool malignity worthy of fiends. And, as if that were not enough to brand the infamy of this miserable country, a set of howling brutes attack the coffin of the victim, and seem bent on proving by ocular demonstration the truth of horrible traditions as to the bestial ferocity of ghouls. What is to be done with such a land? If extermination be repugnant to modern feeling, at least may we not greet with satis-

faction all statistics that prove a decreasing population? Must we not defer all hope of Ireland until the very last of a peasantry, now shown to be irreclaimably savage, has been choked in the bog that he guards against civilisation, or deported to the United States whose constitution he worships, but whose future he threatens with chaos?

But, as we are more than once told by Carlyle, little good comes of shrieking. Even the vilest crimes have a lesson for us, if we can so far master our natural indignation as to learn it. And painful though it may be to say it, this murder was not so much a proof of Irish ingratitude for Mr. Gladstone's beneficent legislation, as a token of quenchless hatred against all who may attempt to neutralise it. We give no heed to the unfeeling aspersions on the dead that provoked the exclusion of reporters from the House of Commons on Friday night. Stories of the sort then insinuated are easily manufactured amongst a credulous peasantry, and are perhaps still more readily adopted by irreconcilable Home Rulers. But, unfortunately, enough is known of the real relationship between Lord Leitrim and his peasantry to make the crime at least conceivable. We shall not be misunderstood. Nothing in that relationship, so far as ascertained, could in the least degree justify, or even palliate, the hateful crime that has been committed. But no crimes, except those of madness, are committed without motive. And in this case the motive is plainly apparent, and so deeply interwoven with the terrible history of Ireland, as to give much occasion for silent reflection rather than shrieking. Lord Leitrim was a deadly opponent of Mr. Gladstone's reform in the Irish Land Laws. He spoke, it is said, for three hours and a-half against the measure in his place as a peer. And, unfortunately, he did not confine his hostility to argument. He would not be reconciled even when the new law was enrolled among the statutes of the realm, but set himself to neutralise by the power of wealth that which argument and eloquence failed to prevent. He conceived and he carried out with unwavering purpose his scheme for buying up all the tenant-right that had now been definitely confirmed by law. He cared nothing apparently for the amount of compensation he had to give, nor for the expense of feeling at which his will was obeyed. He pursued his purpose with a relentless tenacity that showed much more of temper than of policy, and in such cases it is of course impossible that temper should be wholly on one side. Thus, if in this case the new land law was ineffectual to prevent agrarian crime, it was not in consequence, but in spite of its provisions—not because the new arrangements were unacceptable to the tenantry, but because they were neutralised by the determined will and legal ingenuity of the landlord. Whatever grief and indignation, then, we may feel at such a crime, we cannot regard it as excluding all hope for the future. We may more naturally expect that as a new generation of landlords grows up accustomed to the legal recognition of tenant-right, the feeling of impatience and irritation will die away, and better times will dawn.

But it may be objected that Lord Leitrim acted strictly within the rights secured to all landlords by recent legislation. He required tenants who must conform to his terms, and the law allowed him to pursue this aim by a relentless process of ejectment, provided only that he paid the required compensation. What guarantee have we then that the same process will not be pursued by other landlords, with the same results of bitterness, vindictiveness, and murder? Well, for one thing the process is a very expensive one; and there are not many landlords who can afford to follow the example of Lord Leitrim. Besides, the unfortunate nobleman was evidently actuated much more by sentiment than by interest; and it would be unnatural to suppose that this will often be the case. The chagrin he felt at the passage of a measure interfering, as he believed, with the just rights of landlords, found relief in a fixed purpose of defeating it—a purpose which came

to be identified with his personal honour. Under these circumstances, there is no need for odious innuendoes of private immorality to account for the tragedy that followed. It is in vain to urge that as full compensation had been paid, there could have been no bitter sense of wrong on the part of ejected tenants. We do not know yet that the crime was committed by tenants at all. These agrarian outrages have their bitter roots in Ireland's past history. And those who read the second volume of Mr. Lecky's "History of England in the Eighteenth Century" will, we think, be constrained to confess that the guilt of those crimes must in part darken the memories of English legislators, whose penal enactments against the religion, traditions, and customs of the Irish people make the conduct of Russia in Poland appear humane in comparison. The evil fruits of those iniquitous laws cannot be at once extirpated even by the wisest reforms.

#### PRESENT PROSPECTS.

THE situation of affairs has not much changed during the past week. Negotiations are still going on; and that, of course, is a ground of hope, if not exactly of confidence. The project of a preliminary Conference to settle the actual basis of the proposed Congress has been revived; and at Vienna strong hopes are entertained that, through the mediation of Germany, such a Conference may shortly meet at Berlin. Contradictory rumours are in circulation as to the attitude and temper of the German Government; and it is a remarkable fact that the *Journal des Débats*, swallowing for the moment French pride, appeals almost humbly to "the one state" which, at the present time, appears strong enough to prevent war. But does Prince Bismarck really desire that war should be averted? Or has he in view ulterior projects which would be best promoted by a war between England and Russia? We do not see any reason to doubt the good faith of the German Chancellor; but, at the same time, it is manifest that, if after all the peace of Europe is broken, the responsibility will be divided between him and the strange being who, by some fantastic stroke of fate, occupies the position which was once filled by Gladstone and Russell, by Peel and Grey. Meanwhile, in order that Lord Beaconsfield may have the honour of achieving a great diplomatic victory, many thousands of Russian troops are dying of typhus in Bulgaria as well as in the lines near Constantinople; while the possibility of war is already inflicting incalculable injury upon the commercial interests of this country.

We seem to be drifting into war without any clear perception either of the objects for which we are to fight, or of the nature of the cause in which our blood and treasure are to be sacrificed. If we take the Treaty of San Stefano as it stands, it is quite possible that Austria, or Roumania, or Greece may reasonably take exception to some of its provisions, but it has never yet been shown that purely British interests are compromised by it. The warlike preparations of the Government and the rowdy demonstrations of the unthinking portion of the people, could only be justified by clear and unmistakable evidence that the Treaty would really endanger the security of the British Empire. Such evidence is entirely wanting. Lord Salisbury himself long since covered with ridicule and contempt the plea that Armenia was the key to India. "Look at your maps," is a piece of advice which now, more than ever, requires to be repeated. We believe that the Czar, in considerably enlarging the limits of Bulgaria, and in proposing to give the new province a port in the Ægean, yielded to appeals which were addressed to him from this country as well as his own, that as large a population as possible should be withdrawn from the tyrannical rule of the Ottomans. It is most desirable that we should endeavour to serve the cause of the Greeks. No one can doubt that the liberation of Epirus, of Thessaly, and of Macedonia is as desirable as the erection of Bulgaria into an autonomous



province. But why is England to fight in order to contract the limits of Bulgaria, or to shut out the enfranchised population from the sea? The time has come when the thoughtful part of the nation must endeavour to realise the fact that their most vital interests are likely to be sacrificed in order to gratify not only a mere anti-Russian sentiment, but also that pugnacious spirit which just now is very rife among those who do not intend to do the fighting themselves, but are perfectly willing that their poorer countrymen should be shot at while they remain at home to sing "Rule Britannia" and "We don't want to fight." The "Jingoes" are anxious to thrash Russia, and, at the same time, they entertain a vague notion that if this feat is accomplished they will be able to set the unspeakable Turk upon his legs again, and also secure to England such glory as belongs to successful war. The "Jingoes" have put into vulgar shape the ideas which float in the brain of Lord Beaconsfield, and which unhappily are, at this moment, shaping the policy of Great Britain. But is it possible that at this critical juncture a great country, which professes to believe in Christianity and to be influenced by the love of peace and justice, will allow itself to be ruled by the opinion of the music-halls and the public-houses?—to permit noisy or bibulous "patriots" to take the place of the men who heretofore have been regarded as the nation's true advisers in the hour of the nation's peril? The great men who denounced the Bulgarian atrocities nearly two years ago; who prevented England from taking up the sword on behalf of the Turk; who thus far have utterly frustrated the truculent designs of the Premier and his colleagues—these leaders of the great political and religious movements of the age, are now equally resolute in their opposition to the cynical policy which threatens to plunge the nation into all the calamities of war on grounds disgraceful to civilisation. Men like Lord Shaftesbury, the Bishop of Manchester, Mr. Carlyle, Mr. Gladstone, Mr. Bright, and Mr. Froude, together with the most distinguished members of the Nonconformist bodies, represent the intellect and conscience of the English people to an infinitely greater extent than any number of names which Tory demagogues are able to array on the opposite side.

There is nothing in the circumstances of the case to justify war between England and Russia; and therefore, when the great mass of the people had to endure the suffering which war necessarily occasions, they would feel that they derived from it no compensation for the sacrifices they were called upon to make. Men like the Duke of Sutherland and Lord Campbell are apt to forget that the commerce of this country has long been suffering from prolonged depression, and that millions of our population are now simply living from hand to mouth. In the intensity of their zeal for the Turks they are sadly forgetful of what is due to the humble portion of their own countrymen; but, if they were accustomed to reflect, they would soon perceive that twelve months of such a war as they advocate might produce a state of things most dangerous to social order and even to many of the institutions of the country. We are glad to say that the prospect is now a little more hopeful than it was a day or two ago. The tone of the Chancellor of the Exchequer, in replying to Mr. Forster yesterday, was not absolutely discouraging to the friends of peace; and although there is still too much reason to believe that the Premier would personally prefer the alternative of war to that of a peaceful settlement with Russia, we yet hope that the Cabinet, as a whole, will refuse to sanction a policy of wild and criminal adventure.

#### THE BUSINESS ASPECT OF DISESTABLISHMENT.

HAD it been foreseen that the past twelve months would have witnessed an absorption of the public mind in the excitement and the dangers of the Eastern Question, it is possible that the Executive of the Liberation Society would have thought it prudent to delay the issue

of the "Suggestions relative to Disestablishment" which were made public last May. If, however, as a consequence of this disturbing element, these "Suggestions" have been less discussed than might have been anticipated, the discussion is postponed only, and will be likely to be warm enough with changed circumstances. Mr. Harrison's recent able lecture on the subject has already had a perceptible effect in calling attention to it afresh, and Mr. Arthur Arnold has furnished another incentive to discussion, in the paper in the current number of the *Nineteenth Century*, bearing the title prefixed to the present article.

The paper is valuable for two reasons. It contains the judgment of a Liberal writer and politician who may be regarded as occupying the position of an impartial outsider. It also supplies abundant evidence that the writer has taken the trouble to think the matter out for himself, and to arrive at results by a painstaking investigation of his own. As may be supposed, the process has not at every point led him to precisely the same conclusions as those reached by previous investigations; but, for that very reason, the concurrence of opinion is of greater value.

Mr. Arnold does not doubt that the Churches of England and Scotland will be disestablished; but those who study the subject most will best know that it will not be easy "merely to write 'England,' in place of 'Ireland,' in a copy of the Act of 1869." The results of disestablishment in Ireland "more than vindicate Mr. Gladstone's legislation. They encourage a similar policy in the larger island." The annals of the disestablished Church "exhibit the most successful chapter of lay co-operation which the history of religion has hitherto afforded." "Throughout the ranks of the Protestant laity there is profound satisfaction with their success." The lesson taught is plain, and its influence irresistible. Nevertheless, there will be a tendency now and from henceforth in the Liberal party to avoid the lines on which the work was undertaken in Ireland, and it is therefore necessary that the points of divergence should be thoroughly considered and understood.

One matter of "the highest importance in the business of disestablishment is, whether or not the State should, as it did in Ireland, promote by Act of Parliament the reorganisation of the Church." Mr. Arnold discusses the pros and cons on this point fairly, but seems to speak hesitatingly. The Church, as a whole, as well as individuals, "would seem to have a strong equitable claim on the consideration of Parliament," and "yet the institution of a Church Body on the Irish plan cannot be conceded without, to a certain extent, invalidating the plea to satisfy which disestablishment is effected." Co-operation in the Church might be found impossible if not fostered by the Act of disestablishment; but, then, Parliament is not called upon to prevent religious dissension, and if it indicate the formation of a Church Body it would also virtually direct that the Church should continue one and undivided, and that would be an interference with the internal affairs of a religious community which would be in opposition to the principle of religious equality. No doubt many Churchmen would desire the institution of such a body, as a means of reinvesting the laity with the control lost on disestablishment; but the probability is, that if a Church Body is not formed on the Irish lines, "it will not be that Parliament is disposed to abstract justice in the matter of religious equality," but because the strife between Church parties will render it preposterous. The writer's final conclusion is, that "the formation of a Church Body under the patronage of Parliament ought certainly to be resisted by those who advocate disestablishment for the sake of religious equality."

He regards the terms laid down by the "Suggestions" for the compensation of the clergy as being more advantageous to them than those of the Irish Act; because, whereas the compensation of the Irish clergy was conditional on their continued connection with the Church, it is proposed that the English clergy should be freed

from further obligation to serve the Church. The clergy, it is added, "have much reason to prefer this method, and for that reason the laity may be expected to dislike it"; but there can be no question that, if fairly carried out, it would render the surplus larger.

If compensated according to the scale applied to the Civil Service, the clergy would receive more than under the Irish plan, as is shown by the fact that, whereas the holder of a particular civil office, at a salary of 525*l.* received a retiring allowance of 447*l.*, which was commuted at 3,898*l.* 15*s.* 9*d.*, an Irish clergyman, with a benefice valued at 525*l.*, even though he had held it but a month, was entitled to a capital sum of more than 9,000*l.* Mr. Arnold thinks the "Suggestions" on this head are not extravagant, and that it would be impossible to deal with the clergy on less liberal terms than the Civil Service. That would probably be generally admitted, as would also his plea on behalf of the curates; in regard to whom he is mistaken in supposing that their claim to compensation is excluded in the "Suggestions."

After dealing historically with the question—at what date should Church endowments be regarded as modern, and, as such, be dealt with with a generous regard to the feelings of Episcopalians?—he says that the "Suggestions" on this important point appear to him to be "not inequitable"; and, with respect to the investing of modern churches and endowments in congregations, he thinks it a merit of the "Suggestions" that they contain strong guarantees that the laity will have their just weight of influence in ecclesiastical matters.

Mr. Arnold devotes a good deal of space to an inquiry into the income and capitalised value of Church property in England, with a view to ascertain the probable surplus after disestablishment. We cannot go into this branch of the subject, which will be very interesting to those who compare the results of Mr. Arnold's researches with those of Mr. Martin's. The net result is, that the revenues are estimated by Mr. Arnold at 7,502,602*l.*, and the capitalised value at 183,503,050*l.* And his estimate of the sums required to compensate bishops, clergy of all sorts, and the owners of patronage rights is 55,541,064*l.* To that must be added five millions for private endowments and half-a-million for expenses, making a total of 61,041,064*l.* The prospective surplus would, therefore, amount to 122,461,986*l.*—without taking any account of prospective increase of value. These figures are considerably in excess of those given by Mr. Martin; who estimates the annual value at six millions only, and the capitalised value at about one hundred millions. Mr. Arnold sets down the tithes at five millions; whereas the Parliamentary returns show that the clergy—as distinguished from other tithe receivers—receive but little more than three millions; but this and other discrepancies cannot be discussed in this article.

Mr. Arnold's treatment of the subject is as dispassionate as could be desired, and he leaves to others to supply the moral of the facts and the figures in which he has so largely dealt. But he admits that it is "a vast operation," which he has been describing, and one which cannot be effected till a considerable majority of the electors are pledged to its accomplishment. He thinks that, perhaps, a clear conception of what disestablishment involves may check the demand for the moment, but it will give the subsequent appeal more steadiness and strength.

If, he says, those who promote disestablishment are resolved that there shall be no simultaneous construction by the State, as there was in Ireland, they defer the day of disestablishment, though not without good reason. I believe that to this resolution they will adhere. But to the laity of the Church—to that body of Church people who have especially the ear of Parliament—this plan will probably not commend itself. The more they look upon it, the more earnestly they will oppose themselves to the policy of the Liberation Society. They will not find in it the most sure and certain hope of the resurrection of their Church after it has been cut off from the throne of State.

Mr. Arnold, however, does not say that this tendency of the "Practical Suggestions," as regards Churchmen, will delay the action of Parliament. On the contrary, he believes that "the more the whole matter is discussed, the more clearly does it appear that all classes would



benefit by the operation." We may assume, therefore, that, while the action of the Society in this matter may appear to some to have been bold even to temerity, its boldness has been true wisdom, and will make more certain a satisfactory result ultimately.

#### PARLIAMENT AND THE SCOTTISH CHURCHES.

Mr. William Holms, M.P. for Paisley, has altered his notice of motion in regard to ecclesiastical affairs in Scotland. Originally he proposed to call attention "to the relative position of the various religious denominations in Scotland, and to move a resolution." His motion now stands as follows:—

"To call the attention of the House to the relative position of the various religious denominations in Scotland; and to move that a select committee be appointed to inquire into the operation of the Patronage Act of 1874, and its effect on the reciprocal relations of the various religious denominations in Scotland, and to ascertain how far the people of Scotland are in favour of maintaining the connection between Church and State in that country."

By this alteration Mr. Holms loses his chance of being first to bring forward the subject, and Sir Alexander Gordon's notice, which followed the original notice of Mr. Holms, will now have the preference. Sir Alexander's proposal is:—

"That a humble address be presented to Her Majesty, praying that Her Majesty will be graciously pleased to appoint a commission to inquire into the causes which keep asunder the Presbyterians of Scotland, with a view to the removal of any impediments which may exist to their reunion in a national Church, as established at the Reformation, and ratified by the Revolution Settlement and the Act of Union."

Mr. Parker's notice, which is one lower on the paper than that of Mr. Holms, is as follows:—

"Select committee to inquire into the present relations of the Established Church with the other Churches in Scotland, and with the people at large; and in particular to inquire how far the Church Patronage Act of 1874 has tended to remove the causes of disunion and dissatisfaction among the Presbyterians of Scotland, and what further legislation would most conduce to that end."

As no day has yet been fixed for either of the motions above referred to, all three of the gentlemen must have recourse to the preliminary ballot. Whichever may happen to gain precedence, it is improbable that any evening can be chosen before the middle of June, and that in either case an amendment will be moved by one of the less successful members. Should the question come on at all this session, there can hardly fail to be a full and lively discussion, in which a number of leading Liberals will take a prominent part.

Before any such debate can take place the General Assemblies will have met in Edinburgh, and will have expressed their views on some of the various aspects of the disestablishment question. In the Free Church Assembly there will no doubt be exciting debates on the movement, which is being promoted by Dr. Begg for inducing the ministers of that body in the Highlands to ask for concessions that will enable them to return to the Establishment. But the so-called "Constitutionalists" have, it would seem, been too precipitate. They have provoked a reaction. We learn that the Free Presbyteries of Biggar, Peebles, Elgin, Dundee, and Rothesay and Dunoon, &c., have repudiated the proceedings of this party, and most of the Presbyteries have now agreed to overture the General Assembly against the designs of the "Constitutionalists."

The Duke of Devonshire has authorised the reproduction of photo-lithographic fac-similes of his copies of the first and second quartos of "Hamlet," and certain other first quartos of Shakespeare's plays.

Mr. Fraser Rae will contribute a paper to an early number, probably the next, of the *Nineteenth Century*, on "Political Clubs and Party Organisation," in which some new and unpublished particulars will be given of a Radical Club to which the Earl of Beaconsfield once belonged, and of the establishment of our great political clubs, more particularly the Reform. The system of party organisation known as the Birmingham plan will also be dealt with from a neglected point of view.

Mr. Murray promises for the coming season the late Capt. Elton's book, "From Mozambique to Nyassa, Uchungu, and Usango; A Journal of Adventurers' Discoveries, with Notes on the Suppression of the Slave Trade." The volume will contain additions from the pen of Mr. H. B. Cotterill. The same publisher announces Captain Forbes's "Sketches of the Natives of Burmah," and "Twenty Years' Residence among the Greeks, Albanians, Turks, Armenians, and Bulgarians," by an English Lady, edited by Mr. Stanley Lane Poole.

## Literature.

### DR. ARNOLD'S SERMONS.\*

Dr. Arnold published four of these volumes during his life; two other volumes were published by his widow, the selection and editing being submitted to Dean Stauley. Since their original publication they have remained in constant circulation, a steady, regular demand for them always existing, nor is it surprising that this should be the case. Dr. Arnold filled a large place in the thoughts and esteem of a large circle during his life, and as his public was to a great extent a youthful public, a considerable portion of it still survives, and his direct personal influence still operates upon the circulation of his works. Moreover, Dr. Arnold has been fortunate in his biographers. Stanley's *Life* has taken its place among the standard and living classics of our language, and the strong personality of the great Rugby master is perpetuated and perhaps even augmented by the skilful way in which it is enshrined in those enduring pages. And Mr. Hughes has left a living picture of his beloved master in "Tom Brown's Schooldays," which brings Dr. Arnold vividly before all classes, and confers on him a second or perhaps a third immortality, if such a redundancy of life may be admitted as possible. It is quite certain that a considerable proportion of those who became familiar with Dr. Arnold, either by hearing the recital of personal recollections from his surviving pupils, or by reading his biography, or by realising Tom Brown's vivid portraiture, will search eagerly after those sermons which preserve the very words which made such a profound impression upon his hearers. And doubtless it is most interesting and instructive to pass from the various pictures of the man to the echoes that still remain of his spoken words. Indeed, these two may be regarded as alternately and mutually text and commentary. It is no disparagement to these sermons to say that their full impression depends on a knowledge of the man and of the peculiar conditions and circumstances under which they were delivered. They are not specimens of impassioned eloquence like the sermons of the great French orators—they are not remarkable for original thought delivered in racy and poetical speech like Lynch's; they are not profound like Maurice's, which if read at all, arrest and hold the mind and modify the most essential structure of the thoughts; they are not lucid expositions of Scripture or elucidations of Christian thought like Robertson's; they are pre-eminently the words of a busy, earnest man, with whom speech and action are but different forms of continuous and untiring activity, who is constantly speaking by his acts and acting by his words, whose ordinary duties are concerned with the most vital interests of those committed to his charge, and who, therefore, requires the help of serious articulate discourse to interpret the meaning of his daily acts and bring them more completely home to the interior life which is always the citadel of which he is endeavouring to gain possession.

This being the case, perhaps the most interesting and impressive sermons in this series are those which were suggested by his everyday experiences as headmaster of Rugby School. As we read these remarkable sermons, we can see how full of illustration "last week" must have been to those who heard them. We seem to recognize the buzz of school-life in them, to overhear the little incidents of the class and playground, too trivial to be named or dwelt upon, but which all contributed something to the moral and spiritual tone of the school. All these little things rise before us, and we see how by a devout skilfulness, which had in it something artistic and ingenious, the earnest teacher lifts them out of the sphere of the common-place and unimportant, so that they are at once charged with weighty and lasting import. Dr. Arnold knew that the boys whom he addressed were surrounded by contending influences—withdrawn from the gentler attractions of home life, they were tempted to forget them altogether, and surrender themselves to the baser seductions which are always ready, in a great public school, to allure those who are not well fortified to resist them. The period of boyhood is one which is especially apt to be misunderstood and misdirected by those who can find in it nothing to replace the romantic interest of early childhood, and the settled solid worth of matured character. Dr. Arnold was among the first to claim for this intermediate period the respect which it deserves. Since his time there has been no lack of boys' advocates, who can do justice to the chivalry of boyhood, and the superior nobility

\* *Sermons.* By THOMAS ARNOLD, D.D. In Six Volumes. New Edition, revised by his daughter, Mrs. W. E. FORSTER. (Longmans, 1878.)

of a generous-hearted boy to the sweet unconscious selfishness of a small child. If the discipline of life is worth anything, each period of life ought to be an advance on all the preceding. It is good for boys to be guided by such a teacher as Dr. Arnold, who can show them their own best qualities carried forward to fuller development. The Rugby boys must have felt that the Doctor was fuller of warm emotion and unselfish activity than the best among themselves. And so it ought to be, and so we are persuaded it is to a greater degree than is ordinarily recognised. Our belief and experience is that old people are more tender-hearted, more unselfish, quicker stirred to sympathy, and more ready to offer active help, than young men and women. Passionate impulses are more demonstrative, but less deep, less enduring, and less practical, than the steady kindness of middle and elderly life.

Dr. Arnold was not only a schoolmaster, he was an earnest reformer in Church and State; and many of these sermons, and especially the prefaces and appendices, show him very clearly in this light. He was very Coleridgean in his philosophy, and the distinction between understanding and reason, which Coleridge so earnestly expounded, had completely laid hold of Dr. Arnold's mind and moulded his theology. His large acquaintance with men and affairs made him liberal both in politics and theology. He was a sincere Churchman, but not a bigoted one. The Oxford theories of sacramental and sacerdotal grace found in him an uncompromising opponent. He utterly disbelieved them, and all the clerical claims and assumptions founded upon them. He liked a good Churchman better than a good Dissenter; but he also liked a good Dissenter better than a bad Churchman, and he sternly refused to judge men or churches by artificial standards, made by priests for their own purposes. He steadily looked at all character in the light of eternal and immutable facts and principles. Doubtless, if he had lived longer, he would have made some obvious advances in theology. It seems strange to read warnings addressed to boys of a time to come when God might cease to love them, but appear only as a stern, unloving inflictor of everlasting vengeance; and it is equally strange to find that he could express the same pitiless doctrine in these terms:—

As reason tells us that none but true Christians can hope to live for ever, so we have cause to believe, from God's Word, that all but true Christians will be miserable for ever. But I do not think that our natural reason would have ever enabled us to discover what Christ has revealed—that good left undone will be positively punished for all eternity, as well as evil done. The careless, and what we call harmless, liars, cut off by reason from the hope of eternal happiness, are condemned by revelation to an eternity of positive misery.—Vol. iii. p. 112.

The fact that Dr. Arnold could write thus concerning the doom that awaits merely negative characters, shows how completely the landmarks of theology have been shifted since his time. For it is absolutely certain that any clergyman of to-day corresponding to his type, and possessed of similar learning and culture, would find such notions as these not only morally intolerable, but both philosophically and exegetically untenable, and it is interesting to compare the mode in which Stanley, Farrar, Maurice, Kingsley, and Robertson express themselves on these subjects with the very different teaching of Dr. Arnold.

Thus in many ways is this a most interesting and valuable collection of sermons. Perhaps, as Rugby traditions fade and become partially lost in distance, as the pupils and immediate friends of the greatest schoolmaster of the century gradually pass away, as new types of political and religious thought displace those which received such deserved and high honour in the generation that is passing away, the necessity of representing Dr. Arnold's pulpit activity by six considerable volumes containing over two hundred sermons may cease to exist, and a condensed selected edition may be desirable. We will even confess that, so far as we are concerned, a less voluminous record would suffice; but we know that there are many who cannot spare one of these sermons, and whose affectionate reverence would not endure any less complete collection.

### THE BEDROOM AND THE BOUDOIR.\*

Lady Barker has here added a contribution of real value to the "Art at Home Series." These little volumes are so contrived as to be useful without being technical, as we said when we noticed Mr. Hullah's volume on "Music at Home." Lady Barker always writes gracefully and with ease. In this case she has just sufficient of scientific and technical knowledge to enable her to treat the difficulties of her

\* *The Bedroom and the Boudoir.* By Lady BARKER. (Macmillan and Co.)



subject in a satisfactory way. The very first point she touches on is one that her readers will be of very different minds upon, and that is, the question of fresh air, and how it is to be obtained. Lady Barker, without laying down any hard-and-fast rule, simply insists that a steady current of fresh air is an essential of health, and on this ground advocates fires in bedrooms. Her ideal bedroom, with its chintz-hung and not papered walls, is very snug and attractive on paper; and we fancy that her rule for town bedrooms is a good one. "The great point in the wall-decoration of a town bedroom is that you should be able to replace it easily when it gets dirty, as it is sure to do very soon if your windows are kept sufficiently open. I have known people who kept the windows of both bed and sitting-rooms always shut for fear of soiling the walls. I prefer walls, under such conditions, which can be cheaply made clean again perpetually. There are wall-papers by the score, artistically simple enough to please a correct taste, and sufficiently cheap not to shrink perceptibly the shallowest purse."

On all the details of furnishing Lady Barker has very shrewd and practical observations to offer, having evidently gone through very thorough and determined efforts to reach a clear idea of what is good and healthy without being very expensive. The chapters on "Wardrobe and Cupboards," "Fire and Water," and "The Toilet," strike us as being not only good with respect of information, but very readable, helped as they certainly are by those admirably drawn and well-engraved wood-blocks. We should not omit to make special mention of the chapter on "The Sick-room," which might hardly at first thought be expected here, but which is certainly far from being out of place. It is, in some respects, the most valuable portion of the book. It abounds in remarks like this: "I am always guided in a great degree about nourishment by the instincts of my patient, and I never force stimulants, or anything equally distasteful on a sick person, who is at all reasonable in such matters." There is an air of irony about the chapter on "The Spare Bedroom," in which we fear that Lady Barker is right, though many besides her know of the "self-invited guests" who "literally worry us, if they don't exactly eat us out of house and home."

Besides many other hints as to the furnishing of bedrooms, we find this, which we deem of value enough to extract:—

If I had my own way, I would accustom boys, as well as girls, to take pride in making and keeping their bedrooms as pretty and original as possible. Boys might be encouraged so to arrange their collections of eggs, butterflies, beetles, and miscellaneous rubbish as to combine some sort of decorative principle with this sort of portable property. And I would always take care that a boy's room was so furnished and fitted that he might feel free there at least from the trammels of good furniture. He should have bare boards, with only a rug to stand on at the bedside and fireplace, but he should be encouraged to make with his own hands picture-frames, bookcases, brackets, anything he liked, to adorn his room, and this room should be kept sacred to his sole use, wherever and whenever it was possible to do so. Girls might also be helped to make and collect tasteful little odds and ends of ornamental work for their own rooms, and shown the difference between what is and what is not artistically and intrinsically valuable, either for form or colour. It is also an excellent rule to establish that girls should keep their rooms neat and clean, dust their little treasures themselves, and tidy up their rooms before leaving them of a morning, so that the servant need only do the rougher work. Such habits are valuable in any condition of life. An eye so trained that disorder or dirt is hideous to it, and a pair of hands capable of making such conditions an impossibility in their immediate neighbourhood, need be no unworthy addition to the dowry of a princess.

When speaking of Thoreau Lady Barker should have, in fairness, fully quoted the expression thus: "American so-called 'stoic.'"

We can recommend this worthy addition to a valuable series to all who are in the lack of aid or counsel for house-furnishing or house-keeping.

#### ARCHBISHOP TRENCH ON MÆDÆVAL CHURCH HISTORY.\*

Whoever amongst the feminine, may complain of being treated as inferior in intellect to the masculine, sex, those who had the privilege of attending these lectures could scarcely have made such a complaint. Archbishop Trench informs us that the substance of this work was given some years ago in a course of lectures on Church History to a class of girls, at Queen's College, London. Happy and honoured girls! Happy, especially, in having been addressed, years since, as the intellectual equals of the opposite sex. On this point the Archbishop says:—

Bishop Blomfield, indeed, is reported to have excused a popular preacher, when some strong-thoughted lawyers complained that there was not sufficient body and resist-

ance in his sermons; urging that he had preached so long to bonnets as to have forgotten there were brains. I cannot think the antithesis of bonnets and brains to be a just one. How far the wearers of bonnets would bear the strain of competition with those thus assumed to be in exclusive possession of brains, supposing the matter in hand to be one which demanded origination power, on this I give no opinion; but having regard to receptive capacity, to the power of taking in, assimilating, and intelligently reproducing, what is set before them, my conviction after some experience in lecturing to the young of both sexes is, that there is no need to break the bread of knowledge smaller for young women than young men; and, save as already indicated, I did not in the original preparation of these Lectures, nor yet have I in the later revision of them, because my class was, or was assumed to be, a female one, kept anything back that I should have thought it desirable to set before young men of the same age and condition of life.

The difficulty of the work which Archbishop Trench undertook in the preparation of these lectures can scarcely be overrated. He had no space for minute details, and yet, so to say, he had to fill his canvas with hundreds of living figures, to describe their characters, and to give some indication both of what they did and what was the result of their action. At the same time, as a philosophical historian, he had to trace the connection between cause and effect, and to assess the relative value both of external and internal influences. He could only do this, as he himself says, by "throwing overboard" a great deal of freight by not "multiplying details," by "omitting," "foreshortening," and often tracing outlines only. Of course, it may be objected to this process that the audience must be altogether in the hands of the lecturer; but, after all, this must be the case in any event, for he who multiplies details has the power of selecting them at his choice, and has, we think, on the whole, a greater temptation to be dishonest, and is often more dishonest than the man who is obliged to state general inferences from a study of all the details. The lecturer, in this instance, is bold, frank, unreserved. It would be too much to say that Archbishop Trench does not display a bias. Every writer on Church history should be expected to display a bias. While, however, it is evident that the Archbishop's sympathies tend towards the exaltation of Churchmanship, it must be added that he has also the perhaps more conspicuous disposition to make the best of everything. We have more than once thought of Pope's line in reading this work, interpreted in its lower, and not its higher, sense—for it is equally capable, which is often forgotten, of both interpretations—that "whatever is, is right." Death and time throw, even over bad lives, a softening halo, and regarding these it is happily given to human nature to believe the best; why not, therefore, believe the best of those who, according to our judgment, have simply erred in opinion? This tone pervades these lectures. Perhaps we are wrong, or merely, if unconsciously, too sensitive, when we say that it seems to us to be less conspicuous when the Archbishop is dealing with certain old Nonconformists than with certain Churchmen, but, on the whole, he has written with a distinctively broad charity. Of the literary merits of this work it is almost superfluous to speak. It exhibits a strong and masculine grasp of facts; its philosophy of Church history is often profound and sagacious; it exhibits throughout scholarship of the highest order; its language, with one or two exceptions (e.g., p. 27, "auspicated," which is pedantic), that of the best English of the present day.

Archbishop Trench's lectures embrace the period between the pontificate of Gregory the Great—that is to say, the date of the conversion of England—and the Reformation. As regards the early work of Christianising this country, we are glad to see the author recognising the distinctive value of the labour of the Celtic Church. Now, the Celtic Church—the "Church of the Culdees"—held, as acknowledged by the Archbishop, "truths which were already more or less obscured in the Roman," and therefore, he says, "we are sometimes tempted to wish the issue had been otherwise"; but, it will be noticed, only "sometimes" tempted, for the Archbishop goes on to say, in his characteristic manner, "and yet it would be well to ask, Was there in any Celtic Church which could then have been founded, that which would have enabled it, or the England which would have been formed and fashioned under its influence, to endure the tremendous strain of the next four hundred years? *All was best as it was.*" These italics are ours. The words provoke us to ask, Was it then better that a strong and corrupt Church should prosper than a comparatively weak and pure one? The Archbishop is not disposed to be harsh even in regard to Mahomet and his religion, for he can see that they also have done a good work. His sketch of the conversion of Germany, which comes next, is done with great breadth. Here, of course, he does full justice to Boniface and to all that

followed his remarkable work. The arme, conversion—which is what really followed—can say the writer, "only be absolutely and unequivocally condemned." We should rather imagine so! Very clear is the Archbishop's account of the Holy Roman Empire; but it is strange to read the whole of his character of Charlemagne and his conclusion from it. With what happy literary faculty the Archbishop can paint a character may be seen in this portrait:—

But Charles deserved the title of Great by a better right than that of the extent of his kingdom, or the success of his arms. He was indeed the very ideal of a Teutonic chief, himself foremost in strength and prowess among his warriors. But he was much more than this. He spoke Latin; he understood Greek. The desire which lay closest to his heart was to rescue whatever remained of the Greek and Latin civilisation, and of Christian theology and learning,—for all seemed in danger of perishing amid the confusion of the time,—to found schools, attaching them in most cases to cathedrals and monasteries, as the only hope of their permanence, and by aid of these to scatter and to repel the barbarism and darkness which were threatening to make everything their own. He saw, and saw truly, that in the Christian Church was to be found the one principle of all true culture for the nations under his sway. To the extending the influence of the Church—I do not mean by this the privileges and wealth of the clergy; to the restoration of its prostrate discipline; to the raising up of strong barriers against any further pressure of the barbarous heathen on the civilised western world: to the turning, so to speak, the tables, becoming himself the aggressor, and blessing these against their will, bringing home to them benefits of which they knew and were disposed to know nothing; to the making of all who bowed to his sceptre partakers of the highest Christian culture which was then within reach,—to these as his central purposes his life was devoted. His contemporary biographer tells us that Augustine's "City of God" was the book which he was best pleased should be read to him at meals. The choice of that book was significant. Unutterably remote as was that kingdom over which he ruled from the true City or *Polity of God*, it was towards this that he was striving. The attempt, however faint, to realise this, he had accepted as the task for which he lived. Nor is it without its meaning that in the familiar circle of his intimate friends, in which each was called by some name, Scriptural or classical, which he had assumed, King David was that by which Charles was willing to be known.

Yet there were these dark stains—

But something more about Charles must not be left unsaid. The Chinese have a proverb, "Better a diamond with a flaw than a pebble without one." There were flaws and serious ones in the life of Charles which it is not for me to keep back. A just and merciful ruler in the main, he avenged on one occasion a Saxon revolt, under circumstances, it is true, of extreme provocation, with penalties of blood, which, as we read, seem to transcend all measure. Then too in the matter of marrying and putting away of wives he claimed a liberty, and in his private life a licence, to which he had no more right than the meanest serf in his dominions. It is not therefore wonderful that, vast as were the Church's obligations to him, it did not see its way to make him partaker of the highest honours which it had to bestow; and when an Antipope, Paschal III, ventured on his canonisation, the Church itself neither absolutely disowned, nor distinctly allowed what had thus been done, and had found favour with many.

And with all this, the Archbishop affirms the opinion that if there should be again a "Lord of the world," Charlemagne were "well worthy" to be that Lord. Not only in this instance does he betray a weakness in the adoration of mere strength and success. The Iconoclasts—to whom he devotes a lecture—failed, and he does not invite his hearers to "deplore very deeply" their ill-success; he deals gently with monasticism, but of Hildebrand and his work there is a magnificent sketch carefully drawn. Perhaps this is one of the best representative portraits in this work—

Lines and colours of the darkest have been freely employed in drawing the portrait of this Pope, not Hildebrand, but "Brand of Hell," as our homily has called him; "Höllenbrand," as not seldom the German Reformers. This is not very wonderful. With no misgiving but that his cause was the cause of God, he trampled without pity or remorse on human hearts and their strongest affections. Overthrowing one tyranny, but unable to conceive of a free Church except under the conditions of a servile State, he reared high another, and a more intolerable in its room. Eminent statesman as he was, he yet was one in whom the serpentine craft left little or no place for the columbine simplicity. Peter Damiani, the man of his right hand, who knew him in his heights and in his depths, fondly calls him his *Sanctus Satanas*, his "St. Satan," or shall we render it, his "holy devil"? and if this was more than half in jest, yet, as we know, many a true word has been uttered in jest.

But we owe justice to all: and who can refrain from admiring the mighty energy of will which enabled him, against such oppositions, to bring the Church upon new lines, lines upon which for centuries it ran? "His conversation" (in all ages a rare grace among Churchmen), was "without covetousness." Then, too, if stern to others, he was first stern to himself. Far off from him and from his Court, as it is almost needless to say, were those shameful disorders which had so disgraced the Court of some who went before him, and should disgrace the Court of others who came after. He took his place and his work in earnest. To be highest in dignity meant for him to be foremost in toil and first in danger. And when upon his deathbed he exclaimed "I have loved righteousness and hated iniquity, and therefore I die in exile," let there have been what a self-righteousness there may in such an appropriation of words which only One had a right to make unreservedly His own, they were the utterance of his deepest conviction; and if this absolute

\* *Lectures on Mediæval Church History.* By RICHARD CHEVENIX TRENCH, D.D., Archbishop of Dublin. (Macmillan.)



identifying of his cause with the cause of God was his sin, it was also that which left pardonable the sin. Not to us the great Pontiff—in my mind the greatest of all, for Innocent III. in the main did but reap what Hildebrand had sown, and fill in an outline which he had traced—not to man, but to his own Master he must stand or fall. Whether he was one of the good it is not for us to determine; he was assuredly one of the great of the earth.

We cannot, of course, follow the archbishop throughout his pages, although they are pages that, for the most part, we have read with admiration and delight. Perhaps his greatest success as a lecturer, having in view both his purpose and his audience, is exhibited in the lecture on the "Schoolmen and the Mendi-cants." We do not think that he does adequate justice to the Waldenses, nor to Wyclif and the Lollards. In the latter especially there is a singular betrayal of the High-Church and Episcopalian bias, for the Archbishop can write, and write without reservation:—

What shall we say in parting from Wyclif and his work? And first, with all due thankfulness to Almighty God that he raised up this witness for so much of truth, we, members of the Anglican Church, may be thankful too that the reformation was not in his time, nor of his doing. From a Church reformed under the auspices of one who was properly the spiritual ancestor of our Puritans, the Catholic element would in good part, perhaps altogether, have disappeared. Overthrowing much, he built up very little. In that knowledge of Holy Scripture which by his translation he diffused among the English people, there were good foundations laid; but in the main we must see in him rather a clearer of the ground than a builder thereupon. His axe was laid at the root of much, of pilgrimages, of indulgences, of Crusades—which in his time had grown to be mischievous impostures—of Transubstantiation; though whether in this last matter he shunned one danger without falling into another it is not easy to determine.

Thankful that Wyclif did not succeed! This would be as strange as it is melancholy did we not know to what lengths ecclesiastical prejudices will carry even great and candid men. Has the archbishop pictured to himself what might have followed if Wyclif had succeeded—the purity of the Church, the purity of morals, the extension of Scriptural knowledge? Would he really rather see England without these than without Anglicanism? One sometimes wonders how the Christian Church, unorganised, simple, pure, with no ambition but for conversion, came to be the strange caricature of the Apostolic foundation, that, for the most part, it now is. But no reader of Church history will wonder at this. The explanation is that the men who adopted the Christian belief without having the Christian life, have controlled its destinies, seeking their own ways, their own ambitions, having no more care for actual Christianity than for a block of wood. The real Church has been betrayed, generally by its own weaknesses. Suppose it had not been? Suppose no earthly power had ever tempted it or bribed it? We might have seen the world at its Master's feet. What a different set of lectures Archbishop Trench—supposing there could in that case have been any archbishops—might then have delivered!

#### "LATTER DAY LYRICS."

There are certain perils special to the making of such a collection as this. It is, for one thing, very difficult to rise above contemporary influences of a kind not based on pure taste or severe literary judgment. Either Mr. Davenport Adams is not possessed of the taste and judgment needful for such a task, or he has yielded too often to the influences we have indicated. Probably he aimed at being catholic, but no catholicity, which time will not justify, ought to obtain. It may be an advantage in some respects that justice is done to rival factions, who are here for the time being reconciled and united; but this is an element whose advantage will be only temporarily felt. Such a volume should be select as well as catholic, very exclusive as well as very fair. Mr. Davenport Adams has had many advantages from the fact that there is scarcely a poet of name—from Mr. Tennyson to Mr. W. E. Gosse—who has not given him permission to include one or more poems; but he has filled up his book with pieces from many whose permission it was not hard to get, and was of little real value to him when obtained. The volume, however, on at least two grounds claims attention, and deserves, as it will secure, favour with certain classes. It confines itself to lyrical poems, and Mr. Davenport Adams has taken care to observe the rule of brevity, and it presents specimens of the new exotic forms, with a note upon them by Mr. Austin Dobson, who has been a leader in the movement, and who may be regarded as in every way well fitted to interpret the principles on which the work should be carried on. The

\* *Latter Day Lyrics*. Being Poems of Sentiment and Reflection. Selected and arranged by W. DAVENPORT ADAMS. (Chatto and Windus.)

question is whether the prominence given to this subject will not limit the interest generally in the book, even while it secures for it the closer attention of critics and dilettantes. Some very curious facts are brought out in Mr. Dobson's "Note" (though one of the most peculiar to which that study has led him, he had not apparently unearthed at the time the "note" was written—the fact, namely, that our own elder Wyatt wrote *rondeaux* which his editors stupidly persisted in amending and in printing as sonnets). This suffices to show that the interest in these French forms and an idea of their fitness to add some grace and variety to English metres had been realised at an early period. But it is to be regretted that the artificial spirit has pretty nearly infected the whole book. Mr. Davenport Adams, to use a figure, seems to prefer what pertains to the hothouse. His plants are indeed mostly exotics, tracing their inspirations to art rather than to nature. There are very few comparatively of these lyrics which show any simple direct perception or reveal genuine touches of nature and pathos. It would be only too easy to justify this statement by instances, but it would be wearisome work. It is true that in some instances he has braved certain forms of prejudice in including such pieces as "November Snow" and the "Mountain Fir," which carry somehow fine suggestions of Heine, and also such poems as those of Alfred Austin and Thomas Ashe, which unconsciously, but skilfully, aim at elevating conceits to the level of classic verse. Some of Mr. Leicester Warren's shorter poems are very pretty, full of quaint and half-mystic turns, with a vein of true, though half-classical, imagery and suggestion, which combine to give them a certain character. But why did Mr. Warren title that poem, which so essentially indicates at once his strength and his weakness—his strength in phrasing of a certain kind and his weakness in respect of dramatic reality and simple natural *naïveté*—"John Anderson's Answer"? And why did Mr. Davenport Adams—since he knows something of things Scottish—not change the title before inserting it in his collection? Or are we wrong in our impression that Mr. Leicester Warren means us to regard this as a companion poem to Burns's immortal "John Anderson, my Jo"? It may be that the title has some other reference which we have failed to guess at; but, if it is meant as a second to Burns's poem, our readers can judge how far it succeeds by such elaborate and classic lines as these, which compose but a small part of the poem, all in the same key:—

In that old day the subtle child-god came;  
Meek were his eyelids and his eyeballs flame,  
With sandals of desire his light feet shod,  
With eyes and breath of fire, a perfect god,  
He rose, my girl, he rose.  
He went, my girl, and raised your hand and sighed,  
Would that my spirit always could abide,  
And whispered, "Go your ways and play your day,  
Would I were god of time, but my brief stay  
Is briefer than the rose.  
Old wife, old love, there is a something yet  
That makes amends through all the glory set—  
The after-love that holds thee tressly mine,  
Though thy lips fade, my dove, and we decline,  
And time, dear heart, still goes.

Does Mr. Leicester Warren really think that the introduction of such incongruous phrases as "my wife," "old wife," "old love," "my dear," and "my dove" can make suitable in the mouth of an old Scottish peasant what is suited alone to be put in the mouth of a Ulysses addressing a Penelope, if even that? We have a different notion of that dramatic quality which gives the last and highest aroma of inspiration to the true lyric. We do not even refer to the *idea* of the second stanza, which is false and bad. We were tempted by such excess of fancy, refinement, and studied phrasing to jot down what might form, albeit we know it is too prosaic, erring precisely in the opposite direction from Mr. Leicester Warren's, another kind of "John Anderson's Answer," from which we extract a verse or two. It is written under reaction, of course, and must be regarded as reactionary, and not spontaneously created. Here are a few stanzas:—

An' oh, my lass, I mind it weel  
When we were young and country;  
That when among the rest I'd feel  
Sometimes a wee thing drouthy;  
An' hae, like them, a strong desire  
Tae gang an' taste the nappy;  
I'd mind you said nae man ye'd wed  
That gill-stoup could mak' happy.  
I felt it fair a wife should share  
In a' her gudeman's pleasure;  
That's been my rule, and it has filled  
My cup wi' joy, f' measure:  
It's you I hae to thank for't a',  
For whiles I might hae yield'd't,  
But your sweet face it brocht me grace,  
An' duty's hill I spied't it.  
And so lang life, and cantie days  
We've had wi' ane anither,  
Though sorrows cam, and ge' it ran,  
And bairns laid doon thegither:

\* Spiel—to climb, run up.

Yet hae we herts contented weel,  
An' wait wi' patient mind;  
An', till oor threed's run aff the reel,  
True love oor herts shall bind.

Schmidt, the celebrated German critic, speaks of the disease of presumption which is apt to assail those who devote themselves to criticism, and never aim at production. Perhaps these verses may be taken as an effort, indirect though it may seem, to escape from that tendency; for we quite perceive the difficulty of writing a "John Anderson's Answer," and do not give this as worth anything, save as a suggestion for simplicity and naïve affectionateness, if some poet of true lyric genius, say Mr. W. C. Bennett, Mr. Gerald Massey, or Mr. Bailey (of "Festus"), who has written a Scotch song or two with only very trivial faults, will essay to give us a genuine "John Anderson's Answer" worthy to stand in a collection aiming at faithful representation. But it must be simple, sincere, with no high classical eloquence inter-fused, realising the sense of the lyrical situation, so well conceived by Burns:—

The muse, nae poet ever fauld her,  
Till by himself he learned to wander,  
Adown some trovin' burn's meander,  
An' no think lang;  
O sweet to stray, and pensive ponder  
A heartfelt sang!

The book is most chaste and elegant in all that pertains to printing and binding; and, in spite of all drawbacks, is one of the most attractive drawing-room volumes we have seen for a long time.

#### SOME QUARTERLIES FOR APRIL.

Two articles in the *British Quarterly* of this month had better be passed over with small notice—the "First Ten Years of the Canadian Dominion," which tells us nothing whatever of what has happened during those ten years, and "A Woman's Reply to Frederick Harrison," which, although striking a certain consequence of Mr. Harrison's doctrine, contains no argument, and should rather have found its place where Mr. Harrison's paper appeared. The other contents of this quarterly are so rich and so weighty in matter that we find it difficult to do them justice. "Mycene" is a scholarly statement and criticism of Dr. Schliemann's discoveries, bringing out many features not hitherto sufficiently noticed, and especially illustrating some passages in the old classics. The article on "Victor Hugo" has so much with which one can sympathise that it is a pity its weight should have been lessened by a too indiscriminate praise. Posterity will not place Hugo beside Shakespeare, Dante, Milton, and Goethe—if only because of the want of self-restraint in all his works. Next we read "Constantinople" an article that ranks with Mr. Bryce's in *Macmillan*, and is more valuable in many respects, because it is written by one who was a resident there for many years. The sketch is graphic, some of the information painful beyond expression, but of all recent articles on that city this is the best. We are glad to see the writer on "The North-Western Frontier of India"—one who writes from special observation—blowing to the winds the bubble of Russian aggression in this way:—

Of all the absurd dreams that have ever sat like a nightmare on the imagination of a reasonable man, this of a Russian attack on our North-West Frontier, seems to us the most absurd. The face of nature and the clock, topography, geography, history, military science, and the state of the Russian treasury, all pronounce it so. That ill-educated, drunken, debauched subalterns of the Russian army, or exiles, hoping by some sudden turn of the wheel of fortune to retrieve their characters and win glory and wealth, should picture to themselves their victorious advance to Calcutta, is, perhaps, allowable; but that any intelligent Russian or sensible Englishman should take their vapouring in earnest, is, to us, simply wonderful.

To watch our frontier, to study its capabilities, to be prepared for any and every eventuality, not only as against a barely possible Russian enemy, but against a not improbable Afghan one—that is the duty of the statesmen and the soldiers to whom the care of these interests is entrusted. We may perhaps doubt whether this duty has been performed with the thoroughness which it demands. We have pointed out that our geographical, not to say topographical, knowledge of Afghanistan is deplorably imperfect. We have urged that the defect ought to be remedied, if only to do away with the uneasy feeling of doubtful security; but even whilst wanting this exact knowledge, we know enough to see how difficult the task would be for an invader, how impossible it is that it can be undertaken without very extensive preparations and a very full warning.

There is a good vindication of the "Proposed new University for Manchester" in another article, which, while it scarcely does justice to the London University, makes out the case for Manchester—or, indeed, any other city, so far as we can see, with considerable effect. No doubt something is needed besides Oxford and Cambridge, Durham and London, or, if not needed, desirable; and one of the best national services would be a thorough liberal education, altogether uninfluenced by the Oxford and Cambridge superstitions.



And now we come to an article to which our space altogether prevents us from doing justice. The title is "The Duke of Argyll and Disestablishment." While we do not share in the writer's conception of the Duke's influence some thirty years ago, and while we think that it is preposterously exaggerated, there can be no question that a good argument has been based upon the Duke's letters to Dr. Chalmers at that time. In fact, the Duke is "hoisted on his own petard" very cleverly, very ably, and thus made to confess from his own previous writings that that which he wrote in the *Nineteenth Century* was altogether beside the mark. It is put with great force in this article that the question at issue has never been that of patronage, but that of the spiritual independence of the Church. And so used to say the Duke of Argyll, who has recently expressed his opinion that the Patronage Bill ought to have settled everything. The article, "The Russian and Turkish War," is extremely clear in historical statement, but wanting in a conclusion, which might very easily have been given. Of the article on the "Russian and Turkish War," which is signed by Mr. Probyn, we can say that we have read nothing that has so fairly placed the whole question as it at present stands before the public. It is written with full information, with discretion, and judgment. One of the best services that could be done at the present crisis would be to reprint it and send it out by thousands. Is there no one who will do this?

The *London Quarterly* has a fair article on the "Origin and Growth of Sunday-schools in England," which has some curious information attached but not altogether connected with the subject. The article on the "Laws of India" is special, and on the whole too compressed, and therefore rather dry. An article on Renan is most able and most interesting, bringing out some very peculiar features. There are good articles also on the Vatican Council, based too much on Mr. Arthur's work, and on "Conditional Immortality," where, of course, Mr. Edward White is taken to task. "Didbury Sermons" are merely such—nothing remarkable, with nearly twenty pages of eulogium and quotation, because they happened to have been preached by a Wesleyan.

The *British and Foreign Theological Review* is a very able number. We all know the tendency of our Northern friends to indulge in metaphysical theology—that is to say, in grinding chaff, and therefore the journal before us is exactly the journal in which, if anywhere, we should have expected to find an article on "Anselm's Theory of the Atonement; its Place in History." We have read it—and learned nothing. But very picturesque and thoroughly interesting is Dr. Hugh Macmillan's article on the "Roman Forum," full as it is of classic lore and modern observation, but it should have been accompanied by a plan. There is valuable information in Dr. George Smith's "Establishment of Christianity in India," of which we hope to make use at another time. We confess that the elaborate article on the "Church Membership of Infants," by Dr. Macgregor, has repulsed us. We had hoped that the Presbyterians had almost got rid of this sort of sacerdotalism. The "Church of Islam" is too late; Dr. Gloag's article in defence of the Book of Acts, although very comprehensive, is not sufficiently good. Mr. Stalker's paper on "Tholuck" is by far the best that has appeared on that great professor. Full of information, complete from beginning to end, it is an admirable monograph. There are some omissions in "Romanism and National Property," otherwise the subject is well treated.

#### BRIEF NOTICES.

*The Psalmist; a Collection of Hymn Tunes, Chants, and Anthems for Congregational Worship and Domestic and Family Use.* Published under the editorial superintendence of EBENEZER PROUT. *The Chant Book.* (London: J. Haddon and Co.) In reviewing a collection of tunes (see *Nonconformist*, June 27, 1877), which included one or two from the "Psalmist" (Novello's), we expressed regret that more had not been introduced from the same source, and referred to several tunes of exquisite beauty which were to be found in the "Psalmist" and nowhere else. Unhappily, this was almost equivalent to saying that they had disappeared from notice; the "Psalmist" having been largely superseded by more recent collections. This is probably to be accounted for by the fact that, with very many compositions of the highest order, were included others which, though well-known in the churches when the book was published, have since disappeared from use, while other tunes not to be met with in that collection have become

deservedly popular. These considerations have afforded ground for regret that the proprietors of the "Psalmist" should not long ago have issued another edition of their noble work, which, while retaining these features which constituted its chief merit, would, by the omissions and additions we have indicated, have been brought more into harmony with the requirements of the day. This, we presume, is now being done, "upwards of 150 tunes of the 'Psalmist' as originally edited by the late Vincent Novello, being retained"—so the announcement runs—"a large number of the most approved modern compositions, original and selected, have been added." Another new feature will be the printing, in conjunction with each tune, of one or two hymns, so arranged under subjects as to form a complete hymn-book, though an edition of the tunes without the hymns will also be published—we think wisely. If the promised selection of modern compositions is wisely made, it ought, in conjunction with one hundred and fifty of the best tunes from the old edition of the "Psalmist," to secure a wide acceptance for the new one. But of that it will be time enough to speak when the tunes make their appearance. Meanwhile we are glad to welcome the first instalment of the work in the shape of the "Chant Book," an additional new feature. As might have been expected under Mr. Prout's editorship, the collection of 130 single and double chants, including all the best known and most popular, is all that can be fairly desired. He tells us in his preface that he "considers that there are two requisites for a good chant—that it shall be sufficiently simple to be sung by everybody, and that the melody shall be so broad and striking as to catch the ear at once;" and in this opinion we cordially concur. The words set to these chants consist of selections from the Psalms, and other portions of Scripture best adapted for musical utterance, the vexed question of the pointing having been fairly considered, and a rational and intelligible system adopted. With the words are printed bars corresponding with those of the music; words bearing a stronger accent than others in the reciting passages are printed in bolder type, and in the bars following the reciting note; and a space is left between the syllables to indicate any division which may be necessary. Following the selections from Scripture come two tasteful settings of the *Te Deum* to single chants; but on turning to the next page, we could scarcely believe our eyes on meeting with our old enemy "Jackson in F" in such company. Mr. Prout, in his preface, wisely disclaims responsibility for the insertion of this bombastic effusion, which he very mildly characterises as "of small musical value." However, this is followed by another setting of the *Te Deum* to two good double chants, Troyte's "Alleluia" eight arrangements of the "Sanctus," Tallis's "precis and responses," and a dozen "Amens"—for use, we presume, by congregations which prefer a liturgical form of service. The plan of the "Psalmist" has, thus been largely extended far beyond the design of its original projectors, and when the collection of five hundred tunes, to which we have referred, has been followed by an anthem book, which is also promised, we hope that the complete work will merit a similar welcome to that which was accorded by our churches to the first edition. We must not omit to mention that the copy of the "Chant Book" before us possesses the recommendation of portability, the form being that of a thick pamphlet, in limp cloth covers, while the type of both words and music is, for the size, sufficiently clear. We hope the work will meet with a success which will justify the issue of a larger edition for organists and choirmasters.

*The Expositor* for April. (Hodder and Stoughton.) The Dean of Canterbury commences a series of "Short Papers" on the prophet Jeremiah in the present issue. The series is sure to be of considerable value. Dr. Payne Smith rightly fixes upon the consciousness of a Divine call and its obligations over-mastering a timid shrinking nature as "the interest of the character" of the prophet. Canon Browne follows up his paper on "The First Law of the Kingdom"—a felicitous definition of St. Matt. xi. 27, by another in the following verse, which he terms "The Second Law." There is great apologetic force in his association of the verse with the leading thought of St. John's Gospel. Here is a connecting link between the Synoptists and the Fourth Gospel. We have great sympathy with his remarks on the Hebraistic use of Greek terms in the New Testament. Surely some expositors have made too much of the niceties of Greek terms as used by men accustomed to think in Hebrew. "Rabbinic Eschatology" is especially interesting at the present time. Canon Farrar

holds that "endless torment" has never been a belief of the Jewish Church, but leading rabbis seem to have wavered between annihilationism and universal restoration. The editor brings up his commentary on the Book of Job to a point of great interest—Job's Inscription chap. xix. 23-27. We shall look for his treatment of those verses with especial anticipation. No previous writer on the Book of Job seems to us to have caught the very spirit of it as Mr. Cox has done.

*Daniel the Beloved.* By the Rev. WILLIAM M. TAYLOR, D.D. (Sampson Low and Co.) Dr. Taylor excels, as we have intimated while noticing some of his previous works, in striking at the moral and spiritual truth which is in Scripture history, and that is always to be found by those who seek for it. We were curious to see whether, in writing of Daniel, he would allow himself to be drawn into vain and unsubstantial prophetic speculations. He says himself that it was "no part of his intention to attempt any exposition of the prophecies," but that he found himself compelled to do so. We are obliged to say that this portion of his work is unsatisfactory, and we have a suspicion that he has felt it to be so himself. At least, he says he "has no ambition to set up for an apocalyptic oracle," which we are altogether glad to hear. There is a masterly discourse in this volume on "The Non-conformists of Babylon."

#### MR. FREDERICK MARTIN ON CHURCH REVENUES.

In the new and revised edition of Mr. Martin's work on the "Revenues of the Established Church" we find much additional information. Amongst this is the following table, illustrating the revenues of some of the parochial clergy:—

Benefice.	Value.	Population.	Income per head of Population.
	£		£ s. d.
Algarkirk . . . . .	2,000	962	2 1 7
Alston Moor, Nenthead . . . . .	5	1,811	0 0 0½
All Cawnings . . . . .	1,200	942	1 5 5
Ash, Frimley . . . . .	70	1,301	0 1 0½
Aston-upon-Trent . . . . .	1,000	580	1 14 6
Balsall Temple . . . . .	50	1,113	0 0 11½
Barby . . . . .	1,150	589	1 19 1
Birkenhead, St. Paul's . . . . .	66	1,633	0 0 9½
Creske, North . . . . .	1,077	659	1 12 8
Eritb, Christ Church . . . . .	38	2,700	0 0 2½
Huntingfield . . . . .	1,054	610	1 14 7
Kirkheaton, Lepton . . . . .	71	1,609	0 0 10½
March, St. Mary . . . . .	2,000	500	4 0 0
Marske, Redcar . . . . .	50	1,943	0 6 6½
Middle . . . . .	1,103	797	1 5 4
Milverton . . . . .	58	1,813	0 0 7½
Muckleston . . . . .	1,072	725	1 8 2
Mylor, Flushing . . . . .	41	1,081	0 0 9
Newton . . . . .	1,135	462	2 6 11
Newark, St. Leonard's . . . . .	91	2,500	0 0 8½
Northfield . . . . .	1,170	755	1 10 0
Norton-Midsomer, Clevedon . . . . .	29	1,131	0 0 6
Pevensay . . . . .	1,057	330	3 4 1
Pembrey . . . . .	80	4,773	0 0 4½
Plumtree . . . . .	1,113	498	2 4 9
Plymstock . . . . .	79	1,321	0 1 2
Rock . . . . .	1,100	907	1 4 3
Risborough, St. John's . . . . .	90	1,163	0 1 6½
Rowley . . . . .	1,300	516	2 10 5
Ryde, St. Michael . . . . .	21	1,389	0 0 3½
Settrington . . . . .	1,609	777	2 1 6
Sherringham . . . . .	97	1,248	0 1 6½
Stanford Rivers . . . . .	1,007	958	1 1 2
Spilaby . . . . .	98	1,623	0 1 2½
Swanton-Morley . . . . .	1,065	894	1 3 10
Swinford, Stourbridge . . . . .	81	3,435	0 0 5½
Swinerton . . . . .	1,070	694	1 10 11
Thetford, St. Cuthbert . . . . .	48	1,676	0 0 6½
Tydd, St. Mary . . . . .	1,108	974	1 2 10
Thornhill, Flockton . . . . .	94	1,942	0 0 11½
Upwell, Christ Church . . . . .	1,594	866	1 16 9
Walden, King's . . . . .	89	1,156	0 1 4½
Walpole, St. Andrew . . . . .	1,259	724	1 14 10
Wednesbury, Wood Green . . . . .	60	3,360	0 0 4½

As has been remarked, some of these are almost as bad as the Irish Church—and there are hundreds of them in the *Clergy List*.

Mr. Martin, we believe, adheres to his estimate concerning the revenues of the Church as a State-Church. He says that he has carefully considered all the comments upon the first edition, but the result of a renewed examination of all the authorities consulted is that the new edition differs in no essential respect from the former.

A new volume of poems by Mr. Longfellow, entitled, "Keramee, and other Poems," will be issued immediately.

The planet Mercury is now particularly well situated for observation. Being at its greatest eastern elongation on the 15th inst., and of considerable northern declination, it is above the horizon, in the constellation Aries, until about nine o'clock in the evening.

Messrs. Nisbet and Co. have in the press a valuable course of lectures on subjects connected with natural theology, evidences of Christianity, canon and inspiration of Scripture, by the late Principal Cunningham, which will probably appear in the end of May.



## THE RITUALISTS.

The *John Bull* states that the principal members of the congregation of St. Matthias, Stoke Newington, have decided upon leaving that church when the new vicar enters upon his duties, and attaching themselves to the district church of St. Faith, the vicar of which has expressed his willingness to take immediate steps to enlarge his church for their accommodation if they decide upon doing so.

The Rev. S. C. Haines, vicar of St. Matthias, Kensington, having been compelled, owing to ill-health, to leave his parish on a two years' leave of absence, the Bishop of London has appointed a curate-in-charge, and has directed him to abolish vestments, lights, and incense hitherto in use in the church. The congregation has cheerfully fallen in with the bishop's wishes.

According to the *John Bull*, over one hundred members of the congregation of St. Bartholomew's, Brighton, have joined the Roman Catholic Church during the past two weeks.

It is stated that the Rev. Mr. MacColl, who has been licensed as curate-in-charge at St. James's, Hatcham, by the Bishop of Rochester, has greatly displeased the adherents of Mr. Tooth (who still remains vicar) by discontinuing the use of the eucharistic vestments, lights, and incense.

A correspondent of a weekly paper published on Thursday states that at St. Mary Magdalene's, Munster-square, on Sunday morning week—where the vicar announced from the pulpit his intention to defy the law of the country—the sacrament was partaken of by the Marquis of Salisbury, Lord Coleridge, and Mr. Commissioner Kerr. Incense, the mixed chalice, wafer-bread, and lighted candles were used at the service. The correspondent expresses surprise that a violation of the law should receive the tacit sanction of such eminent law-makers.

A letter bearing the signatures of seven gentlemen, representatives of the congregation lately worshipping at St. Raphael's, Bristol, has been forwarded to the bishop, protesting against his "arbitrary and oppressive conduct in withdrawing the licence from and inhibiting the Rev. A. H. Ward." His lordship is reminded that Mr. Ward possesses no right of appeal to the archbishop; that the judgment of the Privy Council in the Ridsdale case was given in the teeth of three eminent members of the court; that in enforcing that judgment he has become the instrument of a secular court; and that the closing of the church is an event absolutely without precedent in the Church of England since the last Papal interdict, and unparalleled since the Reformation.

## DISESTABLISHMENT MEETINGS.

REV. J. B. BROWNE IN HAMPSHIRE.

PORTSEA.—Mr. Browne, having engaged to deliver a course of lectures in Hampshire, was, on Thursday evening last, at Portsea, where our readers may remember some stormy proceedings have taken place before this year. On this occasion Mr. Jepps, town councillor, took the chair, and was supported by the Revs. J. Ellis and H. Kitching, and others. The lecturer, in the course of his remarks, had a reception such as Portsea has given before on similar occasions. There was a great deal of noisy interruption throughout, and at the close of the lecture, which is reported in the *Portsmouth Times*, the meeting concluded with rounds of Kentish fire.

SOUTHAMPTON.—We have no report from Southampton, excepting the statement that Mr. Browne lectured in the Reform Hall on April 8, and that Mr. G. Dowman took the chair.

NEWPORT, I.W.—Mr. Browne lectured here on April 9, Mr. Alderman Pincock, ex-mayor, presiding.

BASINGSTOKE.—On Friday, the 12th, Mr. Browne attended a meeting in the Town Hall of Basingstoke. The chair was occupied by the Rev. J. E. Flower, M.A., and a very large assembly showed the interest which the subject had created in the town. The chairman delivered an address marked with great earnestness in the question of disestablishment, and with much candour and courtesy towards the opponents of that movement. Mr. Browne then lectured on the "Benefits resulting from Disestablishment," and met, on the whole, with a fair hearing, varied with noisy interruptions and incoherent exclamations from the juvenile defenders of the Establishment, who were present in force. Mr. H. B. Reed, who had been brought down by the curate, made a long reply to Mr. Browne, in which he travelled over his familiar theories of the antiquity of the Church, her self-regulation, her self-endowment, and her incomparable excellences. Mr. Browne then rejoined, and, one by one, exposed the groundlessness of Mr. Reed's statements, his ignorance of Church transactions and of English history, and the absurdity of his theories respecting the building of churches and church endowments. The chairman, also, in a few sentences, ably vindicated himself from Mr. Reed's absurd charge of being leagued with infidels for the purpose of overthrowing the Church. The meeting having been protracted to midnight, Mr. Reed invited Mr. Browne to hear a lecture from him on the following evening, and to renew the discussion. Mr. Browne's engagements prevented him from accepting this challenge. A vote of thanks to the chairman brought the meeting to a close.

COWES.—At Cowes on the 10th, we are informed the Rev. J. Browne lectured in the Foresters' Hall, Mr. Dear in the chair.

MR. ALLEN, M.P., ON DISESTABLISHMENT.

BOURNEMOUTH.—The *Observer and Chronicle* reports a disestablishment meeting at Bournemouth, on Friday, when Mr. W. S. Allen, M.P., took the chair. Amongst those present were the Rev. R. Colman, Rev. R. Clarke, Rev. H. C. Leonard, and others. The Rev. T. Neave, of Dorchester, lectured. The chairman said he was not there from any hostility to the Church of England. He was himself a Nonconformist, a Wesleyan Methodist, and the great body to which he belonged had always been noted amongst other Nonconformist bodies for the very friendly feeling they had held to the Church of England. Their founder, up to the day of his death, remained a clergyman of that Church, and all their traditions are more or less connected with that Church. Why, then, was he holding such a position that evening?—

My answer is that I am here simply and solely because I believe that the interests of true religion in England would be furthered and promoted very materially by the principle of religious equality being carried out to its full and perfect extent. (Hear, hear.) Nonconformists were said to be actuated by a feeling of jealousy against the Church of England, being jealous of its wealth, jealous of its popularity, and jealous of its prestige. There is no man who would rejoice more than I at the prosperity of the Church of England; or if all its clergy preached the pure and simple doctrines of the Gospel faithfully and fully. (Applause.) But I am convinced that it is not only for the good of true religion in this country, but also for the best interests of the Church of England itself that that Church should be disestablished, and to a certain extent, disendowed, and that the principle of religious equality should thus be carried out in this country. (Applause.) The Church as the Established Church of this country necessarily fosters a certain amount of priestly pride in those who minister in it. (Hear, hear.) They adapt to regard themselves as a privileged class. I have had a seat in the House of Commons long enough to remember the disestablishment and disendowment of the Irish Church. I remember that nine years ago in the debates which took place respecting that great measure, that prophecies were uttered by Conservative members as to the ruin and disaster that would overtake that Church when she was separated from the State. I believe that those prophecies have not been found true. (Hear, hear.) I have spoken to many Irish Churchmen on this subject, and the majority of them have assured me that they have been most agreeably disappointed. They believe their Church is at the present time more full of energy, more full of zeal, and more fitted to go on in her great work of preaching the pure Gospel in Ireland than if she was still bound and fettered to the State. (Applause.) And I have not the slightest hesitation in saying that if a similar Act were passed by the Imperial Parliament this year for disendowing and disestablishing the English Church, in a dozen years the good of that Act would be so apparent to the English clergy and to English Churchmen, that the great bulk of them would say, "By no consideration whatever would we be again established or would we be again endowed." (Applause.) At the present time hopes of immediate disestablishment and immediate disendowment are not very strong. It must be a work of time, but I am sure that the day is approaching when it will come, because, although at present we Liberals are undoubtedly somewhat under a cloud, I cannot close my eyes to the fact of the progressive tendencies of this age, and to the onward march of human thought, and I believe that the religious thought of this country is slowly, but surely veering round to the point that it is the best thing for religion that religion should be free. (Applause.)

Mr. Neave's lecture, which was full of information and which is well reported, was received with applause.

## OTHER MEETINGS.

COSHAM.—The Rev. H. Kitching lectured in East Cosham Chapel on Tuesday, April 9.

LANSDOWN, HANTS.—The Rev. T. Lloyd lectured in the East Cliffe Congregational Chapel in this place, on Tuesday, April 2, to a large and appreciative audience, the Rev. S. Burgess taking the chair. There is a fair report in the *Christchurch and Poole Chronicle*.

WEYMOUTH.—A meeting was held in the Baptist Chapel, Bank Buildings, in this town, on Tuesday evening, April 9. There was a fair attendance. The Rev. J. Bailey presided, and on the platform were the Revs. E. Bolton and W. Lewis. The lecturer, being introduced by a brief and appropriate speech from the chairman, took for his subject "The present position of the question of Religious Equality, with special reference to the ecclesiastical legislation of the present Government and the late speeches of our leading Liberal statesmen." The lecture was thoroughly appreciated.

LONG SUTTON, LINCOLN-SHIRE.—On Tuesday evening last, April 9, a well-attended meeting was held in the Corn Exchange to hear a lecture by the Rev. S. Chisholm, of Spalding. Subject "Why seek Disestablishment?" J. H. Sutterby, Esq., presided. The lecture was a very able and successful one, and received a hearty vote of thanks. Mr. Lummis also spoke.

MARSHLAND, NEAR ENNETH.—On Friday evening last Mr. Lummis addressed a good meeting here.

EPFING.—On Monday, April 8, Mr. Kearley delivered a lecture in the British School on "Disestablishment; an Explanation and an Argument." The Rev. J. T. Davis presided, and there was a large attendance. It was the first regular public meeting on the subject ever held in the town, and it excited considerable attention. The lecture was most heartily received at its close. Mr. W. Hawthorn, a prominent Wesleyan, Mr. Kemp, and Mr. Whipp spoke, and cordial votes of thanks closed the proceedings.

MARKET HARBOUROUGH.—On Monday, April 8,

Mr. Hipwood lectured in the Bowden-lane School-room, which was well filled; the Rev. W. E. Morris in the chair. Much interest was manifested, and cordial votes of thanks were unanimously adopted.

WYMONDHAM.—Mr. Hipwood lectured here on Tuesday, April 9, in the Independent Chapel; the Rev. W. Fox, the pastor, in the chair. There was a very good attendance, and much interest in the exposition and illustration of Liberationist principles, as set forth in the lecture, the subject being "Nonconformity under the Stuarts." The meeting closed with cordial votes of thanks.

SOUTH WITHAM.—A good first meeting was held here on Wednesday, April 10, when the Independent Chapel was well filled to hear the same lecture from Mr. Hipwood as at Wymondham. The Rev. W. Fox again occupied the chair. The audience was much interested, and gave frequent expression to their appreciation of the subject treated and the facts and principles presented in the lecture. The usual votes of thanks brought the proceedings to a close. These three meetings have been of a specially encouraging character from the numbers attending and the spirit pervading, the addresses delivered at them by the chairman, and the movers and seconders of the votes of thanks, all indicating a growing interest in the principles and operations of the society.

TAMWORTH.—This town was visited on Monday, April 8, by the Rev. J. McDougall, of Darwen, who lectured in the Town Hall on "Disendowment; What it Means, and How to do it." Peter Aitken, Esq., occupied the chair. The lecturer spoke of disendowment as the most interesting and perhaps the most difficult part of the question the Liberation Society had taken in hand, and went on to speak of the different kinds of property the usufruct of which the State-Church now enjoys; and with much kindness, clearness, and ability described the proposed steps for giving freedom to the Church of England by means of disestablishment and disendowment. The Rev. G. Luckett moved a resolution embodying a vote of thanks to Mr. McDougall and approval of the principles he had been advocating. Mr. G. Hastings (Midland agent) seconded it, and it was carried by a very large majority, a few lads chiefly voting against it.

LEYTON.—On Monday evening, April 8, Mr. Fisher lectured in the New Hall on "A Plea for a Free Churchyard." The chair was occupied by the Rev. J. Dickinson Davies, M.A. This was a first lecture in a neighbourhood where much may be done.

## DISESTABLISHMENT PRACTICALLY CONSIDERED.—

On the invitation of Mr. W. Crofield, Jun., an influential body of gentlemen in Liverpool met Mr. Carvell Williams at the Compton Hotel, on Monday, the 1st April, to hear from him an exposition of the practical suggestions relative to disestablishment which have been issued by the Liberation Society. After the chairman and Mr. Williams had spoken, Dr. McLeod, of Birkenhead, moved a resolution expressing great satisfaction with the suggestions, and also thanking Mr. Williams for his exposition, as well as for his other valuable services in the cause of religious freedom. In doing so, the doctor eulogised *The Liberator*, which by its crisp and clear utterances had rendered the greatest service to their cause. He also said that the society's scheme had lifted the question up into the region of statesmanship. The Rev. F. H. Roberts, in seconding the motion, said that the scheme was generous, equitable, and practical. The Rev. S. Pearson said that it had greatly assisted him in dealing with the difficulties of disestablishment, and Mr. Williams's exposition had been of great value. Mr. Mead King attached much importance to the insistence, in the scheme, of the necessity for confining compensation to individuals. Mr. J. K. Muspratt also thought the scheme to be of great value in that respect, as being likely to prevent a repetition of what had occurred in Ireland. Mr. Roberts, Mr. Samuelson, Mr. Bourne, Mr. Snape, Mr. Rawlins, and others also took part in the discussion; in the course of which it was objected that elections of boards to hold the parish churches might occasion contention, and that, after all, the churches might be held by Churchmen at a nominal rent. The difficulty in defining congregations, by which the modern churches could be held, was also discussed, and it was suggested that they and the modern endowments ought to be held on flexible, and not on perpetual trusts. After Mr. Williams had replied on these and other points, a very interesting and useful discussion was closed by the unanimous adoption of the resolution. It was then, on the motion of Mr. J. Patterson, J.P., and the Rev. Mr. Graham, agreed to assist in promoting a celebration of the fiftieth anniversary of the repeal of the Test and Corporation Acts.

## ECCLESIASTICAL MISCELLANY.

## TESTS AND CORPORATION REPEAL ACTS JUBILEE.

—We understand that it has now been decided that, in addition to the address to Earl Russell on May 9, a dinner celebrating the jubilee will be held on June 18. Earl Granville has consented to preside, and the attendance of many members of the Liberal party in both Houses of Parliament, as well as of prominent Nonconformists, is expected on the occasion.

Mr. E. Jenkins has postponed his motion respecting Ritualistic practices in the Church till the middle of May.



The Rev. W. M. Lewis, minister of the English Baptist Chapel, Carmarthen, on the conclusion of a farewell sermon on Sunday evening, informed his congregation that he was about to sever his connection with the denomination.

**ANOTHER BURIALS BILL.**—Late on Monday night Mr. Balfour obtained leave in the House of Commons to introduce a bill to amend the law of burial, which was read a first time.

**MR. WALTER, M.P., AND THE BURIALS QUESTION.**—The hon. member for Berkshire has received the attentions of the secretaries of "The Society for the Rejection of the Burials Bill." In the course of his speech during the late debate on Mr. Osborne Morgan's resolution, Mr. Walter said:—"Suppose the case of the Chinese labourers, whom we might see some day. Well, one died; was he to be buried in the churchyard? He could not be buried with Christian rites; but am I to deny his friend the right to the utterance of some words to convey comfort to his soul over the body of that man?" Upon this Messrs. Kitson and Co. calls the attention of the hon. member to the "protest" of donors of land, which declares that their gifts were dedicated and consecrated by our archbishops and bishops to the service of Almighty God, "for ecclesiastical purposes for ever," for the service of the Church of England, and for the benefit of the people, and they ask:—

Are you aware that the words *for ecclesiastical purposes for ever* are taken from the Form of Transfer set forth in the Act under which land is given or granted to the Ecclesiastical Commissioners; that it is used in every case? Are you aware that Dissenters have been parties to this and other Acts of Parliament, under which they have benefited, as well as Churchmen, by the liberality of donors relying on public faith to "protect their gifts untouched and inviolate to the sacred purposes for which they were given?" Again, are you aware that, under the Deeds of Consecration, the land is separated and set apart from all unhallowed, ordinary, and common uses, and dedicated to God and Holy Church, for the rites and ceremonies of the Church of England as now by law established—and other similar terms? How, then, is it consistent to admit, as you would do, Chinese rites? Are Pagan services admissible under the term "ecclesiastical purposes?"

To this imperious demand Mr. Walter replied:—

There is nothing whatever in my speech about "Chinese rites," nor did I contemplate any such performance, which indeed could probably be precluded by the general limitation with which I guarded the proposal I made, viz.:—"That the ceremonies of any religious character (not being those of the Church of England) should be such as were consistent with public order and decency." The words I used with respect to the supposed case of a Chinese labourer are correctly reported, but are not, in my opinion, susceptible of the gloss you put upon them.

The hon. sec. then wrote:—

We are favoured with your letter; but you must excuse us for differing from you.

It is quite true that the words "Chinese rites" do not appear in your speech; but if the words, which you admit are correctly reported, do not amount to the same thing, then we do not understand the English language. It requires, we think, no "gloss" to read them as we do.

Pardon us for observing that you do not allude to our inquiry as to your comments in Parliament on our "Donors' Protest" (which are not reported), or explain how you reconcile the Chinaman's "words" (omitting all consideration whether such "words" at such a solemn time would, without "gloss," be "rites" or services) with the Act of Parliament under which modern churchyards are given "for ecclesiastical purposes for ever," and also with the "Deeds of Consecration" for "the rites and ceremonies of the Church of England."

No answer was given to this.

**DEATH OF BISHOP SELWYN.**—Dr. Selwyn, the Bishop of Lichfield, died on Thursday. He was born at Hampstead in 1809, and was educated at Eton and St. John's College, Cambridge, where he took his B.A. degree as junior optime in mathematics and first class in classics in 1831; M.A., 1834; B.D. and D.D., 1841. In the latter year, while he was acting as tutor at Eton and curate of Windsor, he was consecrated first bishop of New Zealand. This bishopric he held for twenty-six years, and he was appointed Bishop of Lichfield in 1867. By his death the Bishop of St. David's obtains a seat in the House of Lords, and Dr. Woodford, the Bishop of Ely, is released from an unusually long chaplaincy of the House. Though the deceased prelate was very devoted and energetic, and had two able coadjutors in Bishops Abraham and Hobhouse, his colonial views and other things did not make him very acceptable with the clergy of his diocese, though he was generally popular. "To posterity (says the *Times*) Bishop Selwyn will be mainly known as the first Metropolitan of New Zealand. When he first went out, with his University honours fresh in the memory of the public, in 1841, many more than Sydney Smith, who joked him on his probable lot of being eaten by some cannibal member of his diocese, thought that a great career was being thrown away. But anyone at all conversant with the history of New Zealand knows that the very reverse was the case. What the Britain of the South owes to Bishop Selwyn few can tell. A man of noble bearing, open countenance, great endurance, with a fund of common sense, and amount of nautical knowledge which would not have disgraced an admiral, he was the very bishop for a diocese where the sea was the ordinary method of communication. How he loved New Zealand, and was in turn beloved by its inhabitants, English and Maori, the future historian of Southern Britain will not fail to record. He founded a flourishing Church; he laid its foundations broad

and deep on apostolic models. Like the apostle of the Gentiles he did not spare himself. "In journeyings often, in weariness, in perils of robbers . . . beside those things that are without, that which cometh upon me daily, the care of all the churches," might well be affirmed of him, and he also had to meet the difficulties of welding into one harmonious whole the two antagonistic races who composed his diocese. From the very earliest period of his career his lordship directed his attention to the training of native candidates for the ministry. At St. John's College, Auckland, he received picked Maoris, who, after a long course of instruction, were admitted to orders. In the Church ship, supported by his old Eton friends, he visited the islands of the Pacific, and brought the more promising natives to what has well been called the Cuddesden of the South. Never was the bishop happier than when John Coley Patteson, an Etonian after his own heart, became the first bishop of Melanesia. Dr. Selwyn lived to see the place of that martyred prelate, after due probation, occupied by his son, who will thus perpetuate the name in the Southern hemisphere. The bishop's long visitations, on foot, of his New Zealand diocese, the simplicity of his life, the genuineness of his character, his unconventionality, in fact, made him a universal prelate in the colony. He lived to give the New Zealand church a constitution, and to see the one diocese subdivided, independent of Melanesia, into six sees—Auckland, Wellington, Waiapu, Nelson, Christchurch and Dunedin. At one time four distinguished Etonians were his suffragans. His sermons at Cambridge in 1854 had probably a greater practical result than almost any other, for they gave to the colonial church not a few zealous clergy and more than one bishop. His sermon at the opening of Cuddesden Theological College during the same visit will never be forgotten by those who heard it, and it drew forth at the time the warmest eulogiums of Bishop Wilberforce. The bishop's leading idea was to revive the synodical action of the Church and to bring the bishop's position to bear on the laity of all classes as well as the clergy. This theory he carried into practice by personal ministrations to railway navvies, to men on the canal boats, and to prisoners. Bishop Selwyn was essentially real. He detested conventionalities, he longed to see shams abolished. It is said that Canon Farrar is not unlikely to be offered the vacant see.

#### UNIVERSITY TESTS.—A RETROSPECT.\*

By W. STEADMAN ALDIS, M.A.

##### I.

Previous to the year 1854 at neither of the Universities of Oxford or Cambridge was it possible for any one to take a degree, or in many cases to hold a scholarship, without making some declaration of religious belief equivalent to that of being a *bona fide* member of the Church of England. The Fellowships were further protected by a clause of the Act of Uniformity of Charles II., which provided that no person should be admitted as a Fellow of any college or hall in the University of Oxford or Cambridge, unless he signed a declaration that he conformed to the Liturgy of the Church of England as by law established. In addition to this, at many colleges yet more stringent declarations of belief were exacted by the college statutes.

In the year 1854 a bill, based on the recommendations of the University Commission, was passed through both Houses of Parliament, which somewhat relaxed the stringency of these tests at Oxford. By this Act, all declarations of religious belief required from undergraduates on obtaining scholarships were done away with, and the degree of B.A. was also granted without any test of that kind. Two years later a similar Act was obtained for the University of Cambridge. This second Act went a step farther than the former in that it also granted the title of M.A., irrespective of religious belief. It provided carefully, on the other hand, that the degree of M.A. thus given should not confer the right of a vote in the Senate of the University, nor yet admit to any office of emolument, honour, or trust for which such degree had been previously a qualification, unless the graduate signed a declaration that he was a *bona fide* member of the Church of England. This Act had thus the singular honour of perpetuating the only instance in the United Kingdom in which a man was debarred from voting for a member of Parliament on account of his religious belief or want of belief. Neither of these Acts in any way touched the monopoly which the Establishment had long enjoyed in the fellowships and other offices of the colleges and the universities.

A Nonconformist was at that time a *rara avis* in the University of Cambridge, and even more so I believe in that of Oxford. When the present writer came up to Cambridge, in October, 1857, there were but three or four undergraduates who attended at all regularly a Dissenting place of worship. One of these was Mr. H. M. Bompas, now one of Her Majesty's Counsel, then an undergraduate of St. John's College in his last term. Soon after this gentleman came into residence, the authorities of

\* The following is the first half of a paper read before the Cambridge Religious Equality Society. The second portion we propose to give next week. It is published in the hope that it may refresh the recollection of an interesting and important struggle in the cause of religious equality, and provoke more strenuous efforts for the removal of the remaining ecclesiastical restrictions in our national Universities.

his college discovered that he was in the habit of going on Sunday to that gloomy-looking edifice in St. Andrew's-street, familiar to many of you as the Baptist Chapel. The dean of the college sent for Mr. Bompas, and informed him that he could not be allowed to carry his academical costume into a Dissenting chapel. This prohibition, as the wearing of cap and gown was compulsory on undergraduates on Sunday was equivalent to a prohibition to attend a Nonconformist service on Sunday at all. Mr. Bompas accordingly went to take a farewell of the minister of the chapel, the late Rev. W. Robinson. The latter, on hearing the state of things, wrote to the dean to inquire whether a similar course would be adopted as the rule of the college, stating, as a reason for making the inquiry, that Nonconformist parents who were thinking of sending their sons to Cambridge not unfrequently applied to him for information on such points. The result was an ungracious withdrawal of the prohibition in Mr. Bompas' case. Parliament was sitting at the time, and it was, I believe, Mr. Robinson's intention immediately to have the matter mentioned in the House of Commons if the reply had been different. This is a specimen of the difficulties which beset Nonconformist students twenty years ago. So deeply rooted in the minds of most of the college authorities at that time was the idea that the Universities were a sort of private preserve of the Establishment, that in 1856 one of the tutors at Trinity plainly told a Nonconformist freshman that, though he would not refuse to enter a Dissenting student on his list, he should certainly not like to have a pupil concerning whom he could not entertain a confident hope that he would eventually become a Churchman. Even much more recently difficulties similar to those encountered by Mr. Bompas were not altogether unknown in some of the colleges of Cambridge.

The admission of Nonconformists (even in the very partial way effected by the Acts of 1854 and 1856) to the honours and advantages of the Universities soon began to bear fruit. In January, 1858, Mr. Bompas obtained the degree of Fifth Wrangler, a degree which, under ordinary circumstances, would have ensured him a fellowship. In order to be quite sure of his ground, Mr. Bompas took legal opinion as to the exact meaning of the clause of the Act of Uniformity already referred to. He was told that inasmuch as a recognised Dissenter was absolved by the Toleration Act from attendance at church on Sundays, and other acts legally binding on members of the Establishment, technically Mr. Bompas probably did conform to the Liturgy of the Church of England as by law established more precisely than most so-called Churchmen. The opinion concluded with stating that Mr. Bompas could not honourably, though he might with technical truth, make the required declaration. Mr. Bompas sat two or three times in the College Fellowship Examination, but was, I believe on each occasion, asked, before the commencement of the examination, by one of the examiners, whether he sat as a member of the Church of England. On each occasion his claims were passed over, and he was thus deprived of the distinction which might have been of some advantage to him of being a Fellow-elect of St. John's.

The Mathematical Tripos of 1860 was headed by a Trinity man, Mr. James Stirling. It was many years since Trinity had secured the senior wrangler, and the ranks of the mathematical lecturers in that college were sorely in need of recruits. Great in proportion were the rejoicings of the college at Mr. Stirling's success, but equally great the subsequent disappointment. Mr. Stirling belonged to the United Presbyterian body, and was unable to declare that he conformed to the Liturgy of the Church of England. There was no help for it, and Trinity had to put up with the loss of the ablest mathematician whose name had been on its boards for many a year.

In consequence chiefly of such facts as these, Mr. Bouverie brought into the House of Commons a short bill for the repeal of the clause in the Act of Uniformity to which reference has already been made. It was hoped that such a very little bill might manage to get through where a larger measure would fail. The effect of the bill, if it had passed, would have been that, in a few liberal colleges, a very distinguished Nonconformist student might occasionally have been smuggled in as a fellow, provided too much were not said about it. Fortunately the bill failed. With the usual fate of half measures, it pleased neither party. The Conservatives saw in it the thin end of the wedge which would ultimately sever the Universities from religion. The advanced Reformers refused to be enthusiastic on behalf of a measure which gave so little; while Mr. Gladstone, who on the question of the abolition of University tests for some years was a party by himself, objected to the measure on the ground that its passing would leave Roman Catholics still under the disabilities from which it freed other Nonconformists.

The number of Nonconformist students at Cambridge still continued to increase, and their successes were more than in proportion to their numbers. The attention of educational reformers and other bodies interested in religious and educational freedom, was thus more and more drawn to the subject of the grievances under which such students laboured. Mr. Bouverie's bill continued to be pressed year after year, and another bill was introduced by the present Chief Justice Coleridge, then the member for Exeter, the object of which was to abolish the declaration required on taking the M.A. degree at Oxford.

In the year 1867, or thereabouts, an amendment



extending the operation of this second bill to the University of Cambridge was moved by Professor Fawcett, and accepted by the House of Commons by a considerable majority. The success of this amendment was a critical point in the history of the movement. It put a final stop to the efforts that had been made to extend what was known as the Cambridge compromise, the granting a titular M.A. without any substantial principle attached, to Oxford. It was laid down as a principle from which the House of Commons never receded, that the Government of the Universities, if not of the colleges, was to be taken from the hands of a sect, and to be restored to those of the nation. For his energy in getting this amendment carried, as well as for his unflagging zeal in many another critical stage of the struggle, the obligations of Nonconformists to Professor Fawcett are great and lasting. These two bills, though thus accepted by the Lower House, only went to the Upper to meet that contemptuous rejection which our hereditary legislators usually accord to all measures supposed to be hostile to the Established Church, until the cry in their favour becomes too loud to be resisted.

In the session of 1868, the substance of these two bills was condensed into one measure introduced by Mr. Coleridge, and entitled a bill for the abolition of certain tests in the Universities of Oxford and Cambridge, and the colleges thereof respectively. In the spring of the year a number of Nonconformist members of the University of Cambridge issued an address to the ministers of different denominations throughout the country, urging the importance of the question, and asking for petitions in favour of Mr. Coleridge's bill. The result was a flood of petitions to the House of Commons, and the awakening of an interest in the question of the liberation of our Universities from sectarian control, which never flagged till the great, if partial, victory of 1871 was won. In the autumn of 1868 the general election resulted in an overwhelming majority in favour of Mr. Gladstone's policy for the disestablishment of the Irish Church. Mr. Gladstone himself, who had lingered in the rear of the Liberal party on this question of University tests, at last shook himself free from the traditions of his position as member for the University of Oxford and declared himself no longer opposed to the claims of Nonconformists. It was not found possible, however, to induce him to take up the question as a Government measure in the first session of that Parliament, but the bill was reintroduced by Mr. Coleridge, and passed through some of its stages with success. The hour was not yet come and we had again to see the postponement of our success. At the commencement of the session of 1870 the Queen's Speech announced that the question of the removal of religious disabilities in the Universities would occupy some of the attention of Parliament, and later in the session a bill identical or nearly identical in its provisions with the bill which finally passed, was introduced as a Government measure.

This bill passed triumphantly through its various stages in the House of Commons, but when it came to a second reading in the House of Lords the Marquis of Salisbury contrived to stay proceedings for that year, by moving as an amendment to the second reading the following resolution:—"That in any measure for enabling persons not members of the Church of England to hold offices to which they are not now eligible in the Universities of Oxford, Cambridge, and Durham, and the colleges and halls in those universities, it is essential to provide by law proper safeguards for the maintenance of religious instruction and worship, and for the religious character of the education to be given therein. This resolution was carried, and a select committee appointed to consider the best mode of giving effect to it. The committee being only appointed on July 21, all hope of passing the bill during that session had to be given up. On Aug. 4, the committee presented a report of the evidence taken before them up to that time, adding a recommendation that the committee be reappointed at the commencement of the next session.

During the Parliamentary recess great efforts were made to induce Mr. Gladstone to extend the scope of the measure by making it include the abolition of the clerical restrictions, then and now existing on the tenure of many Fellowships and Headships of Colleges. It was urged that as the House of Lords had rejected that moderate bill, which had been only accepted as a compromise by Nonconformists, it was only right that larger concessions still should be now demanded. Mr. Gladstone was however immovable and in the next session, 1871, a measure was introduced practically the same as that of the former session. Almost simultaneously the Marquis of Salisbury, whose thirst for information would have been praiseworthy, if the ignorance it implied had not been highly blameable in a person so closely and officially connected with the University of Oxford, obtained the reappointment of his committee.

The Bill passed its second reading practically unopposed. In committee an amendment moved by Mr. Stevenson, member for South Shields, extending its operation to degrees in Divinity, was very nearly carried, though opposed by the Government. A second amendment by Professor Fawcett extending the operation of the Bill to Clerical Fellowships was rejected by a still smaller majority. These hints of the temper of the House of Commons and the country were not lost on the House of Lords. Incited by the Marquis of Salisbury they made various amendments to the measure in a reactionary direction, and sent it back to the Lower House. The Commons, however, rejected these

amendments, and the Bill was returned to the House of Lords, where it passed the final stage on June 13, and shortly after received the Royal assent.

## Religious and Denominational News.

### DR. KENNEDY ON "THE IMITATION OF CHRIST."

A public meeting was held on Tuesday morning, April 9, in connection with the annual meeting of the London Congregational Union, at which the Rev. Dr. Kennedy, the chairman, delivered an address, which he entitled, "The Imitation of Christ." He commenced by remarking upon the common agreement among men on the beauty, the grandeur, and the nobility of the character of Jesus Christ. Some who did not call themselves Christians had even pronounced the most eloquent eulogia. Sometimes exception was taken to the worshipful spirit in which that character was regarded; yet even unbelievers acknowledged the effect produced by Christ, whether naturally or supernaturally, on the history of the world and the progress of mankind. The impulses and truths acquired from Him could never be lost, even though Christ Himself might be forgotten of men. "The thing Christ has done" was, like His character, unique. His epoch was the end of an old order of things and the beginning of a new. It was confessed by a non-Christian that "the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists." Still, two questions even now continued to be keenly disputed.

The first of them relates to the very foundation of Christianity: who and what was Jesus Christ? a question, the very asking of which, in the nineteenth century, brings involuntarily to our lips words which were uttered of old beside the Temple gate, "Why, herein is a marvellous thing that ye know not from whence He is, and yet He hath opened mine eyes." I will not attempt to discuss now, even in the very briefest form, the great question of the personality of Jesus Christ. Only let me remark how strangely reluctant men are to cross the border line that separates the human from the superhuman, or the natural from the supernatural. They go with us boldly to the very edge. "The exceptional grandeur of His mission," His "insight ripening into foresight," a purity of character attained by no other mortal—all this is acknowledged, everything you can imagine, of goodness, knowledge, and power, is acknowledged—provided you stop short of the superhuman and supernatural. This is the peril to be avoided. The "superhuman," the "supernatural," must on no account be admitted. These have terrors which appal many of our foremost men who stand shivering on the brink, and fear to dip their feet in the waters of the unknown. But the fact is, these men have come too near the line which divides the natural and the supernatural. They have been unconsciously overcome by that which they feared. They have exalted the human to a glory which is more than human. And there is no logical escape for them but by a recantation of much that they have boldly avowed—a retreat into a land of which it may be said that "the light is darkened in the heavens thereof,"—a land whose inhabitants are "like the heath in the desert, and shall not see when good cometh." (Cheers.)

As Congregationalists their very polity was based on the dogma that Christ was the living and ruling Head of the Christian Church; and their worship was instinct with a sentiment which, if Christ was not God manifested in the flesh, was criminally idolatrous. (Hear, hear.) Whatever others did they would at least continue to serve the Lord. (Applause.) The second question was, What were the essential elements of that character which was confessedly the most beautiful, and the only perfect one, the world had ever seen? Or, putting it in another form, What was it in that character which made it a model for universal imitation? What was it in that character which was capable of reproduction in our character, and which, being reproduced, would entitle them to be called Christlike?

This is a problem which, it might be supposed, would be found of easy solution. Christians profess themselves bound to follow Christ, and think that in some measure they are doing it. Non-Christians confess that in Christ they see "the rare spectacle of a life, uniformly noble, and consistent with His own lofty principles," and think that they, too, may embody its excellence in their own human life. With so much agreement, what difficulty can there be in determining what the Christlike reality is? And yet you find such extremes as these—the monk in his cell abjuring property, renouncing all family relationships, absorbed in prayer and contemplation and the care of his own soul, on the one hand; and the communist, denouncing that wicked impersonality called society as the tyrant author of the wrongs which afflict the humbler classes, and labouring to reconstruct society on the basis of the equality and fraternity which Christ taught, on the other hand; each claiming to be the true outcome of the Christ-life, the true embodiment, in nineteenth century forms, of the life which Jesus of Nazareth lived, and of the principles which He bequeathed to mankind. It would be interesting and profitable to attempt to ascertain what elements of truth are contained in these strangely opposite conceptions of what Christ would be if He lived among us now? But time forbids.

There was one duty, however, which they should perform, and that was a study of the original. It was one of their first principles that for their creed and polity they went back to the *origines* of Christianity, and they rejoiced accordingly that God had never left Himself without witnesses to His Christ in the world. They claimed the right and felt the duty of going back to the teaching of Christ and of

those to whom He gave authority to speak in His name. In like manner they must go back to the same *origines* for a true understanding of the Divine example, the copying of which would, in a measure, make their own lives Divine. It was a happy circumstance that the original portrait of Jesus Christ had never been lost. Notwithstanding the various readings of the different versions of the Gospels, the portrait of Jesus Christ appeared in everyone of them in all its beauty and symmetry, unblotted and unmarred, and fresh as it was delivered in the beginning by those who had seen Him to those who had not seen Him. (Applause.) Thus, then, they must go back to the beginning, and gazing on the Divine face, seek to be conformed to its glory. The first principle of success would be that they were in earnest in this endeavour to be conformed to the image of God's dear Son. A recent authoress described her hero as beginning life with the grand idea, "How to realise Christ." In what manner the hero endeavoured to "realise Christ" did not concern him (Dr. Kennedy), but the purpose to realise Christ was the noblest purpose the human heart could cherish—(applause)—and the lack of purpose was the great cause of the lack of realisation. Let the Christian begin with the resolve to "realise Christ" and through the grace of God he would like a life in judging which Christ would not be ashamed to call him brother. Trained as Congregationalists had been, he apprehended they were not likely, in thus resolving, to stumble much on misinterpretations of the example of Christ. They would not be likely, on the one hand, to adopt a monastic life, or, on the other, to join the "International," whose object had been described as—"to overturn the car of gentility." But they might be apt to run into the danger of calling Christ's excellence, His beauty, and His precepts, all *ideal*, not with the view of resolutely and honestly striving to embody that ideal in their practice, but rather as an apology for not making the attempt. They were apt to be content to look up admiringly to the height of Christ's character, and then to lie down on the lowest level that could, by any charitable construction, be regarded as Christian. There must be fault somewhere:—

What Christ commanded must be within the limits of a possible obedience. What Christ did, distinguishing that which was peculiar to His work and mission, and that which grew out of it, from that which must be regarded as common to the Christian humanity of which He is the Head—what Christ did must be within the limits of a possible imitation. And the obedience and the imitation which are possible, are our duty. We dare not shrink from this conclusion. It may alarm us. But we must face it honestly. And if we do, what will be the fruit of it? It will make us, I answer, a peculiar people—a very peculiar people. (Hear, hear.) Not distinguishable from others by our dress—Christ wore the common Galilean garb—nor by our speech—Christ spoke the language of the common people—it may have been the Aramaic, or the Greek, or both. But still we shall be very peculiar, very different from what we are. I say we, but I don't mean those only who bear our denominational name, but all who, honestly, and at any sacrifice, are resolved to realise Christ. They will be known, not by the perpetual use of cant religious phrases—(Hear, hear)—nor by a tone of conversation called spiritual, sometimes genuine, sometimes un-genuine. (Hear, hear.) They will be known, above all, by *what they do*. (Cheers.)

Young Anthony, the Egyptian, misinterpreting our Lord's words, sold the possessions which he had inherited from his ancestors, lands fertile and fair, and distributing the proceeds among his poor neighbours, retired into the desert to live the life of a hermit. But in casting away the fallacy which misled the young Egyptian, let them beware lest they also cast away the Christian spirit which underlay his action. This young man was right in his profound appreciation of a treasure in heaven as worthy of any sacrifice; in his estimation of wealth and honours as baubles in comparison, and in his absolute submission to what he deemed the authority of Christ to "Go sell all that thou hast, and give to the poor." But with our greater lights, and still remaining at our posts in family and social life, what body should be given to the spirit which actuated young Anthony—or in other words, how should we "realise Christ"? In answering this question, still keeping to the one point suggested by his illustration of the young Egyptian, he saw no escape from the practical logic which would drive, or rather draw, many a Christian commoner from his almost palace, into a modest dwelling in which he would still enjoy substantial comfort and true refinement, thus letting loose thousands of pounds, scarcely to be numbered, for the service of God and of humanity. (Applause.) Our nobles were far less masters of their wealth than were the middle classes. But—

The man who begins life with what I have seen somewhere called the proverbial half crown, and whom God prospers into wealth, is the master of his own property. (Hear, hear.) And the sum of my argument is this—Such a man, being a Christian, is bound to begin life, and to continue life, with the great purpose—I venture to repeat the phrase—to "realise Christ." (Cheers.) His creed is this—Christ has bought me with His own precious blood; Christ hath made me His own that I may be like Him; Christ hath said to me, "As the Father hath sent Me into the world, even so send I you"; in my own place, in my own measure, I am Christ's representative; I have a commission from Him, a work assigned by Him, and I must do it. With this creed consciously and honestly adopted, consciously and honestly cherished at every upward step of the Christian's life, what would be its effect? Would men, so believing, so resolving, struggle to keep pace in *how* and *style* of living with those who have no such faith, and are conscious of no such obligations? (Cheers.)



Would they study painfully, and, as they think, conscientiously, whether it is the Christian's duty, as it was the Hebrew's to devote a tithe of his substance to God? Would they not rather study, and that not of constraint but spontaneously, how much they could rescue from the necessary expenditure of life to enjoy the luxury of following Christ, in labouring for the honour of God and the salvation of men?

He might be told it was easy for a poor man to teach the rich man his duty; but he regarded this doctrine as applicable to every grade, from the richest to the poorest, and including ministers of religion among the others. If it were conceded that Christians must not be guided by the maxims of the world, then he was content to leave the result to the individual heart and conscience. In conclusion, Dr. Kennedy said:—

If I am further met by the charge that my doctrine is revolutionary, I admit it. (Hear, hear.) I forget whether it was Mr. Biney, or who, that gave emphasis some years ago to the saying, that the greatest revolution the Church needs is as to its use of money. Revolutions are not necessarily evil things. The revolution which drove the Stuart dynasty from the throne of England has long borne the designation of the Glorious Revolution. (Cheers.) A revolution which would fashion the common Christian life on the principle which I have endeavoured, I hope not too boldly, to illustrate, which would make the spirit of the ill-regulated self-renunciation and devotion of the noblest of monks the practical law of Christians, would be still better entitled to be called the glorious revolution. (Cheers.) The question would no longer have to be asked whether Christianity is a dogma or a life. (Hear, hear.) It would be seen to be both—dogma the seed, life the fruit. And then should we be able to meet the enemy in the gate, not merely with our logical demonstrations that Jesus is the Christ, the Son of the living God, but with the practical demonstration which a true imitation of Christ would give, that there is hope for the world in Him that its redemption draweth nigh. (Loud cheering.)

The Rev. W. SPENSLEY said the aggressive work of the Union during the next year would be directed to two objects—the sustentation of weak churches and the origination of new ones. It was necessary that 43,000 new sittings should be provided in London yearly in order to keep pace with the increase of the population. Of this number about 7,000 ought to be provided by the Congregationalists. In answer to the objection against building new churches while the old ones were still not filled, he said that it was the supply of accommodation which increased the demand, and many families were lost to the Congregationalists on account of not having churches of their own order sufficiently near their residences.

The Rev. R. H. LOVELL gave an address on "Evangelistic Work on the part of Church Members." He argued that each member of a church ought to feel under an obligation to do individual work for the Master. Such work would produce better results than sensational revival services, the effect of which was that for every soul benefited many were hardened into opposition to religion.

The proceedings closed, as they had begun, with singing and prayer.

The *Leicester Chronicle* of last week says:—"Within the past four or five years the ministerial changes have been unusually numerous, and the cry is 'still they come.' Thus before the vacancy in the pulpit at Gallowtree-gate Chapel has been filled, another is this week announced in connection with Oxford-street Chapel by the resignation of the Rev. S. Lambick, and a third at Victoria-road Church by the departure of the Rev. F. B. Meyer, B.A., the successor to the late Dr. Haycroft."

MANCHESTER.—A bazaar was held last week with a view to assist in removing the debt upon the Evangelical Union Congregational Church at Queen's Park. Nearly 1,050*l.* was realised by it. Including this sum, over 8,000*l.* has been raised since 1868, entirely by voluntaryism.

CONGREGATIONAL BOARD OF LONDON MINISTERS.—The one hundred and fifty-first annual meeting of this board was held at the Memorial Hall, Farringdon-street, on Tuesday, April 16, the Rev. Dr. Allon in the chair. The report of the proceedings of the past year was read, and the committee chosen for the ensuing year. The following officers were elected:—The Rev. Dr. Reynolds, chairman; the Rev. Henry Simon, deputy chairman; the Rev. I. Vale Mummery, for the twenty-second time, as financial secretary; and the Rev. John Nunn, for the third time, as general secretary.

CHRISTIAN EVIDENCE SOCIETY.—A course of five sermons at St. James's, Piccadilly, on Sunday afternoons, commencing on May 5, has been arranged by the Christian Evidence Society, as follows:—The Rev. Brownlow Maitland, on "The Immanence of God in Nature"; Archdeacon Hannah, on "The Witness borne to the Truth of the Gospel by other theories of Life and Duty"; the Rev. Professor Wace, on "Jesus Christ Himself the Manifestation of the Father: or, God in Revelation"; the Rev. Canon Norris, on "Man's Spiritual Nature in Proof of the Existence of God"; the Bishop of Carlisle, on "God in Man's Moral Regeneration." Canon Farrar, who was expected to open the course, is unable to do so, being in residence at Westminster Abbey; but he has undertaken to deal with the subject proposed for him, viz., "The Universe a Manifestation of God's Eternal Power and Godhead," at the Abbey, on Sunday afternoon, April 28.

PRESENTATION TO DR. DAVIDSON.—On Thursday, April 9, the ladies connected with the Presbyterian Church, Islington, gave their pastor, the Rev. J.

Thain Davidson, D.D., a very substantial proof of the estimate they entertain of his ministry and the deep affection they cherish for his pastoral labours—now extending over a period of sixteen years—by presenting him with a set of pulpit robes, a most valuable gold watch, and a fine silver salver. The meeting was presided over by Robert Paton, Esq., an old and devoted friend of Dr. Davidson, and a very valuable officer of the church. In a few sentences he gave expression on behalf of the ladies to the feelings that influenced them in making this presentation. A very appropriate reply was made by the Doctor, who seemed overwhelmed by this wholly unexpected display of their generous affection.

IPSWICH.—The Rev. W. Scott, late of Edmon-ton, began his administrations as the minister of Tacket-street Chapel, Ipswich, on Sunday week. On the following Thursday there was a tea-meeting to receive the new pastor. The schoolroom, which was tastefully decorated, was crowded. After a performance on the organ, Mr. E. Goddard took the chair, and with much warmth introduced Mr. Scott. The Rev. W. Scott, who was most cordially received, then spoke of his views and plans and the cordial reception he had met with in Ipswich, and said he wanted to show, if he possibly could, in his ministry and in his life, that there was nothing but nobility in Christianity, and no meanness in true Christian life and in religion. Subsequently a number of presentations were made. To Mr. G. Williams, the organist for several years, was presented a gold lever watch; to Miss Prentice, for services of a similar kind, a handsome writing case; and to Mr. Tricker, leader of the singing, a handsome marble clock. The chairman afterwards expressed their thanks to Mr. Alfred Notcutt, who had taken such great trouble in arranging the whole matter, and to the gentlemen who had lent pictures, and others to whom they were indebted. The proceedings were interspersed with music—performances on the organ and the singing of the choir.

THE PASTOR'S COLLEGE.—On Wednesday evening the tea and supper annually given to the students and friends of the Pastor's College by Mr. T. R. Phillips, took place in the Metropolitan Tabernacle. After tea a meeting assembled in the college hall, under the presidency of Mr. Kemp-Welch. From the report which was circulated it appeared that there were by baptism an increase of 32,477 Baptists in the kingdom, by profession of faith, 3,760; by letters from other churches, 10,718; by restoration, 1,347; total increase, 48,302; deducting decrease due to various causes, the net increase was 30,118. New churches had been established all round the metropolis. The Rev. Mr. Spurgeon, when alluding to the report, said that it gave an account of the labours in the town, but next year he hoped to show them also what had been done in the country. Referring to the new churches in the metropolis, he said that it was not an easy work to build a new church or chapel. First, they had to get a room, the more cramped and uncomfortable it was the better, because people would not settle down in it. The next step was to procure an iron church, which certainly never could be meant for permanent worship. There was one good thing about them, however, they were well calculated for the cultivation of cucumbers. They were cold in the winter, and terribly hot in the summer. Not from grace to grace, but from iron to bricks and mortar was the onward course of their churches. There were fifty-three chapels and churches in the metropolis, a large increase, but not more than was commensurate with the growth of London. One of these chapels, through being mortgaged to an individual, was in danger of being shut up, but he (Mr. Spurgeon) had stepped forward and saved it. That chapel was now one of the largest in London, and it was under the ministrations of his brother. Many other moribund chapels—which seemed like dead horses with no one willing to ride them—had been restored in somewhat similar ways, and it was as good work to save a chapel as to build one. Many of their chapels were presided over by ministers who had been students in the Pastor's College, and the amount of good work they had achieved was remarkable. Their progress was in fact very great everywhere, not only in England, but in America and Australia, and his son, who had just returned from a tour of inspection, gave a most flattering account of the condition of things everywhere. After some further particulars respecting the progress of the Baptist denomination, especially in missionary work, the reverend gentleman in conclusion advocated the revival of the Evangelist function in the churches and the further development of the colportage, the members of which already numbered a hundred. After a few other short addresses, the brothers Johnson, who had been slaves for twenty-eight years in America previous to the Civil War, and who were now accredited missionaries to Congo, sang a hymn of their own composition, which deeply moved the listeners, after which the large company adjourned to supper, at which over 2,000*l.* was collected.

UNITED METHODIST FREE CHURCHES.—The annual meeting in connection with the Home and Foreign Missions of this denomination was held on Monday night in Exeter Hall. There was a very numerous attendance, and the chairman (the Rev. Anthony Holliday) was supported by the Rev. W. Landels, D.D., the Rev. Robert Bushell, the Rev. W. Griffiths, missionary from Jamaica, Captain King, Mr. Balmer, Dr. Scatliff, and many ministers. The twenty-first annual report, which was read,

detailed the work done by the institution during the past year, and stated that additional missionaries had been appointed to work in China, East and West Africa, and Australia. New schools and chapels were being erected with rapidity. At the foreign stations there were now fifty-two missionaries. The number of members was 6,862; the number of chapels and preaching rooms, 152; and the income for the past year, 11,897*l.*, being an increase over any former year. The chairman spoke of the missionary movement as being one of the grandest enterprises which could engage the attention of man, and said he looked upon the present crisis in the East as one of those epochs in the history of the world which, though alarming, yet would end in freeing a great country from the dominion of a Power which had hitherto marred the beauty of the Gospel. Resolutions were passed expressing gratitude for the success which had attended the efforts of missionaries in Africa, China, and other countries. Among the other speakers were the Rev. W. Griffiths, the Rev. Dr. Landels, and the Rev. F. W. Galpin. Dr. Landels, who was loudly applauded, said that it was high time for Christians to speak out on the subject of war, seeing that rowdism, not content with scouring our public parks and rioting in our streets, raised its head in the very lobby of the House of Commons, and hooted and groaned at one of the noblest, the most high-minded statesmen that England had produced for many a day; that two of the most trusted members of the Government, whom no one could charge with not caring for British interests or British honour, were compelled to resign their offices as a protest against the warlike tendency; that braggadocio was indulged in, not merely at Lord Mayor's dinners, but in the Upper House of Parliament and among the peers of the realm; that political sleight-of-hand had somehow or other grasped the destinies of the nation, and was pushing us forward to the verge of a precipice, at the foot of which we could see financial distress, family bereavement, and national humiliation. It was now high time for the people of this country to speak out and let the Government know that before we could give our voices for war we should know what we were to fight for, and we should have satisfactory evidence that our quarrel was holy and just. If convinced of that, and we had to submit the question to the last and arbitrament of war, the Government would then be supported by the prayers and the arms of a united nation. (Loud cheers.) Several resolutions in support of the movement were passed, and, after some interesting information in reference to foreign missions, the proceedings closed with a vote of thanks to the chairman.

#### THE TONIC SOL-FA MOVEMENT.

Yesterday week the friends of the Tonic Sol-fa movement had a demonstration of a very practical character at Exeter Hall. We describe it as practical because it had in view, not merely a display of musical proficiency, but the adoption of means for greatly increasing it.

The Tonic Sol-fa College is a very young institution; but its energetic founder, Mr. John Curwen, who presided, and was the sole speaker at the recent meeting, was able to report that in little more than three years they had raised 335*l.* for the general expenses of the institution; 800*l.* for certificates and fees; 900*l.* in permanent scholarships; and altogether a total of 4,780*l.* Three years ago the college was little better than a struggling private enterprise, but it has since made such progress as to become an incorporated institution. All the principal School Boards in the kingdom have adopted their plan, and one of the largest music publishers in the metropolis has already issued a Tonic Sol-fa series of his works. At least one hundred festivals, averaging 2,000 singers each, were held during the year in various parts of the country, and 220,000 books were published in the Tonic Sol-fa notation. Mr. Curwen has himself promised to give 1,000*l.* out of the 4,000*l.* required for the college building to be erected at Forest Gate, on the Great Eastern line, and the proceeds of the concert referred to went in aid of the fund.

The concert itself was excellent, and in respect to both the selection of the music and its execution, showed the progress which has been made since the Tonic Sol-fa system was originated. Three choirs were associated in the performance, viz., those of the Tonic Sol-fa Association, the Bow and Bromley Institute, and the South London Choral Association. Each choir sang its own selections, having its own conductor; but some of the pieces were sung by the united choirs. Several of the items in the programme elicited loud encores, which had ultimately to be checked. One interesting feature in the proceedings was the singing of a new anthem, as a sight-test; the music being distributed for the first time only a few minutes before it was sung. Mr. Curwen is to be congratulated upon the great progress of the meritorious work he has undertaken—the result, as he said, of the spirit of "willinghood" in which it had been carried on.



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# The Nonconformist.

WEDNESDAY, APRIL 17, 1878.

## THE WEEK.

YESTERDAY both Houses of Parliament adjourned for the Easter recess—the Lords for four weeks; the Commons for three. The unusual length of the adjournment at this period of the year, and the critical state of affairs in South-Eastern Europe, was an adequate reason for seeking from the Government some declaration that would relieve the prevalent anxiety, and give assurance that this country would not, during the interim, be plunged into war. This was the more necessary as very disquieting rumours have gained currency during the last few days. Last night, in reply to Mr. Forster, the Chancellor of the Exchequer was able to make a satisfactory statement on the subject. He said that nothing whatever had occurred during the last week or two to justify increased anxiety, or to diminish the hope of an arrangement of difficulties which undoubtedly do exist, or to warrant the allegation that England was isolated. There was no reason for despairing of a settlement, and the Government saw no reason to fear any inconvenience or danger from the adjournment of Parliament. On the whole the House of Commons was satisfied with these assurances.

Sir Stafford Northcote's vague and guarded reference to the diplomatic situation is supplemented by the telegrams from St. Petersburg, Berlin, and Vienna. It appears that negotiations are proceeding under the auspices of Prince Bismarck with a view to promote a better understanding between Russia and Austria and England; and as a preliminary to serious mediation, the German Chancellor is said to have suggested the simultaneous withdrawal of the Russian forces from the neighbourhood of Constantinople, and of the British Fleet from the Sea of Marmora. This initial proposal is a wise one. The all-absorbing fear is not that either of the Powers concerned will declare war, but that some overt act in the neighbourhood of the Turkish capital may precipitate hostilities—that our fleet may assume an aggressive attitude, or that the Russian generals may be tempted to take possession of the forts on the Bosphorus, which are at present within easy reach. Another source of danger is the incessant intrigues at Constantinople to secure the alliance of the Sultan on either side. It is stated that Prince Gortschakoff's attempt to make a separate arrangement with Austria has failed; Count Andrassy declining to settle differences except in Congress. But there seems to be no doubt that, if the preliminary difficulties can be overcome without inflicting upon the Government of St. Petersburg what they regard as "humiliating" conditions, Russia is prepared to see the Treaty of San Stefano substantially revised, though not ready to give up her claim to the Bessarabian territory, even if required by all the signatory Powers.

So far as is known to the general public, the diplomatic correspondence breaks off with the despatches of Prince Gortschakoff, whose Circular, which should have accompanied the Memorandum published a week ago, has since been published. In that short despatch, the Prince says that he had vainly sought in Lord Salisbury's despatch for "the propositions which the British Government might be prepared to suggest for a practical solution of the present crisis in the East." The Russian Chancellor reiterates the declaration "that at the Congress, if it were held, each of the Powers represented would have full liberty of appreciation and of action, while claiming the same right for Russia." In other words, the Prince adheres to the decision that the Congress cannot be regarded as a tribunal to decide upon the provisions of the Treaty as a whole. In a subsequent com-

munication, dated April 11, Prince Gortschakoff denies having informed the Roumanian Agent that he would offer opposition to the article relative to Bessarabia "being broached at the Congress," but he does not indicate whether or not Russia would take part in such discussion. Though there appears to have been some further direct communication between the two Governments, the scene of interest is now transferred to Berlin.

For the present we look in vain for symptoms of permanent quietude either in what was European Turkey, or in the adjacent small States. In the new Bulgaria the first steps are being taken in the way of administrative organisation. Mahomedans are beginning to feel what it is to be the subject instead of the dominant race. In Servia discontent with Russia is widespread, and Prince Milan, finding that no more territorial concessions are to be expected, is disbanding his forces. It is otherwise with Roumania. There the Muscovite threat of disarmament if the Czar's terms—which are very cruel terms—are not accepted, has created bitter exasperation. Prince Charles's forces, and his Ministers also, are actually withdrawn to Little Wallachia, while the Russians occupy all the strategic positions around Bucharest and on the Danube. At this remote corner of a Principality, which can hardly be said to be their own, the Roumanians talk of creating a second Plevna; or, if that is not done, of sending their army across the Austrian frontier rather than submit to disarmament. But M. Bratiano, who has been on a mission to Vienna and Berlin, reports that the sole advice he receives is—to submit. Prince Charles will, probably, in the end accept the Czar's behests, and consent that Roumania shall be for two years, at least, a highway for the Imperial troops passing to and from Bulgaria, and accept the Dobrukscha for the portion of Bessarabia the retrocession of which is so imperiously demanded.

The news from Volo that the Turkish army, some 40,000 strong, is effectually crushing out the intermittent insurrection in Thessaly and Epirus is superseded in interest by Sir Stafford Northcote's announcement last night that by the good offices of the British and Greek Governments an armistice is likely to be arranged, and further bloodshed prevented. The population of these provinces must now await the decision of the Great Powers as to their future lot, and we hope no more will be heard of the cruel massacres of women and children which have exasperated them. The Porte seems not unwilling to grant to Thessaly and Epirus an autonomy which will save them for the future from Turkish misrule. It is to be hoped that our Government will be equally successful in preventing a renewed struggle in Crete, where the Turkish troops have broken the truce agreed upon.

In the *Times* of yesterday there appeared a letter from its correspondent at Pera, which is well worthy of the attention of our war party at home. The writer states that both among the Mahomedan and Christian populations of Turkey confidence in England is reviving, but great apprehensions prevail among them lest our Government should plunge prematurely into war, or accept Prince Gortschakoff's challenge to draw up a counter-proposition to the Treaty of San Stefano, and thus wreck by too great precipitation the dawning prospect of a settlement of the Eastern Question on a durable basis. "It is felt," we are told, "that English prestige reposes upon something more solid than diplomatic or military triumphs, and that to England is reserved a line of action in the present crisis leading up to results of which the attainment would be more permanently profitable than victory over Russia on the battlefield." The case is thus stated in detail:—

Inasmuch as the hopes and sympathies of all the non-Slavic races of the Levant cling to England, and inasmuch as England will, as Lord Derby has declared, hold the balance in the adjustment of the interests of those races, ample time should be taken to mature a plan by which those interests might be reconciled with the general interests of Europe, and upon which, in the

event of resistance on the part of Russia, the races in question might act in concert with England, and with each other. We are told here that there is a party in England which would declare war against Russia because Russia is becoming too powerful and because her prestige is casting our own into the shade. I can safely say that the men who think best upon the question, men of the races most interested in the arrest of Russian aggression—that is to say, in the permanent settlement of the Eastern Question—would not regard hopefully any such manifestation of British energy. It would please neither Greek, nor Turk, nor Armenian, because it would not advance the settlement of the Eastern Question. If British arms were unsuccessful, Russia would once more have the field all to herself. If, on the contrary, they were successful, the settlement would still have to be referred to a European Congress, which would probably be more jealous of England victorious than of England only prepared for war in case extreme necessity should compel her to take up arms. Moreover, the theory that Russian power or prestige has been increased by the late war, is open to very grave question. Russia has spent much more money than she can afford, and her economical system, always of doubtful stability, has been thrown so much out of gear that her capabilities of military effort in the future are more or less shrunken, and every month of delay increases the strain. And as to prestige, one is fain to ask where it has been gained. Is it in Roumania, or in Servia, or in Greece, or in Mahomedan Turkey, or in Armenia, or even in Bulgaria? I think not. In Montenegro alone is Russian influence as strong as it was two years ago.

Assuming that the Treaty of San Stefano distinctly proves that Russia aspires to domination in the Balkan Peninsula and in Asia Minor, which she is able to pursue with persistent steadiness because her system of government admits of unbroken continuity of action in that or any other direction, the "thinking men of the races immediately interested in preventing Russian expansion southward are of opinion that if England once clearly recognised the tendencies of Russian policy, neither now nor hereafter would she be called upon to take up arms against Russia, because the moral means at her command would amply suffice to restrain Russia from overstepping her present boundaries." If a tranquil existence were secured to these regions, the secret operations of Russia would be neutralised, and her means of action reduced to open warfare. England holds the balance in adjusting the interests of the races whose future constitutes the Eastern Question. By using her pacific influence, supported by Europe, Russia would be constrained to yield without a war. These views, whether or not they are open to exception, harmonise with those expressed by Lord Derby in last week's debate in the House of Lords.

The Home Rulers are in a sad plight. The more tractable portion of the party in Parliament bitterly resent the course taken by Messrs. O'Donnell and Parnell, whose speeches relative to the late Lord Leitrim were severely condemned by two prominent Home Rulers, Dr. Ward and Mr. Downing, in the remarkable debate of Friday night. It is stated, also, that Mr. Butt has definitely retired from the leadership of the party, and resists all persuasion to remain in a position that brings nothing but discredit on himself and the cause he advocates. It seems probable that the split among the Home Rulers will be permanent, and that at least a portion of them—unless prevented by clamorous constituents, led by an irreconcilable and so-called "National" Press—will take to heart the remark of Mr. Bright to a correspondent on the other side of St. George's Channel, that "an Irish party, hostile to the Liberal party of Great Britain, insures the perpetual reign of the Tories."

Lord George Hamilton, who succeeds Viscount Sandon at the Education Department, has been re-elected for Middlesex without opposition. His lordship has been chary of explaining his views, and what little he has said can hardly be regarded as reassuring. While announcing that he proposed to follow in the footsteps of his predecessor, the Vice-President of Council went out of his way to tell his Conservative supporters that, as the result of spending a few hours at that office, he had been much gratified to find that voluntary agencies and voluntary schools were holding their own against the school boards, and that there was no general tendency in the country to exclude religious education from the schools. Surely such a declaration was both indiscreet and uncalled-for, and exhibits a bias that may cause no little trouble hereafter. As the School



*Board Chronicle* remarks, his lordship, as the acting Minister of Education, "will have nothing whatever to do with religious instruction. It is nothing to the Committee of Privy Council, as such, whether there is or is not religious instruction in the public elementary schools over which the department is set as the central authority, and it will be no part of his lordship's work to offer either encouragement or discouragement to the adoption or continuance of religious instruction in association with national education"—that question being exclusively decided by the local boards. Lord G. Hamilton has not a word to say as to the vast work that has been done and is being done by those school boards against which the voluntary system is, as he says, holding its own, and we hope he will not in his official capacity do aught to thwart or cripple it. Thus far, it would appear, his lordship is likely to do less in encouraging the extension of national as distinct from sectarian education than his predecessor in office.

The alarming reports relative to the conflict raging in South Africa were last night officially contradicted in the House of Commons. Sir M. Hicks stated, in reply to a question put to him by Mr. Knatchbull-Hugessen, that, although the details of the military operations are satisfactory, and the Imperial and Colonial forces are acting in complete harmony, the suppression of the outbreak does not appear to be so close at hand now as it did a few weeks ago. There was no truth, he said, in the rumours of a disaster having been sustained by the Imperial forces. The attitude of a portion of the Boer population in the Transvaal was not such as could be wished, but the negotiations with the Zulus were proceeding so hopefully that no conflict with them was expected. It is, however, unfortunate that this little war, which it was thought would be short and decisive, has proved to be difficult and protracted, notwithstanding the arrival of British regular troops at the scene of hostilities, and the skill displayed by Sir Bartle Frere in dealing with the native tribes.

The very effective "National Anti-War and Arbitration Conference," held last Wednesday in the Memorial Hall, in consequence of the menacing aspect of affairs, was one of those significant demonstrations which the Government will find it impossible to ignore. For the first time in our national crisis the working men, who suffer most by war, have found a distinct voice, and at the meeting referred to nearly every trade was represented, all our large towns, and a goodly number of agriculturists. Most of the delegates brought direct expressions of opinion from the bodies they represented, and heartily endorsed the resolutions unanimously passed, to the effect that the present relations of England and Russia afforded no justification for war, and that whatever differences there might be ought to be settled by arbitration, as expressly provided in the Treaty of 1856. Mr. Gladstone, who was present at the close of the sitting, and was received with enthusiastic applause, pointed the moral of Lord Derby's speech, and expressed his hope that, although prospects were somewhat brightening, the working-men would not relax their vigilance. Memorials to the Queen, addresses, petitions, and resolutions are being adopted throughout the country, all showing intense opposition to a war policy; and on the 30th there is to be a Conference of Liberal Associations in the North of England to reaffirm and emphasise the necessity of settling the Eastern Question by peaceful means.

An illustrated edition of Mr. Francis George Heath's "Fern Paradise" will be published in a few days by Messrs. Sampson Low and Co.

It seems probable (says the *Athenæum*) that the Copyright Commission will recommend uniform legislation for literature, art, music, and the drama. It will further propose that authors should have power to prevent their works from being dramatized.

Professor Stern has discovered in the archives of Oldenburg a relation by Mylius of his visit to England, containing an account of his conversations with Milton, as well as some unpublished letters of Milton himself.—*Academy*.

#### SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Tuesday night.

Pending the issue of attempts at mediation in respect of Eastern affairs, the House of Commons has been occupied since Thursday with discussion on the financial proposals of the Government. Sir Stafford Northcote has felt the necessity of getting the Estimates through before the Easter recess. He has very skilfully dangled before the House the threat of extending the sittings over Tuesday, unless members are docile. Docility is more than to be expected in the present condition of Parliamentary affairs. But the threat has not been without its effect, and progress has been slowly but effectually made. On Thursday night the Budget was taken up again, and the opportunity to which Mr. Childers has looked forward of reviewing the financial policy of the Government was at hand. But, unfortunately, no one will stop to listen to Mr. Childers when he makes one of these speeches. He has no conception of the strength to be derived from terseness, and his delivery is so monotonous that members flee in affright before the spectacle of his perpetually nodding head. Moreover, there is about the attitude of the Opposition towards the Chancellor of the Exchequer precisely that half-heartedness which marks all the dealings of the Opposition at the current epoch. It appears to be necessary, according to tradition, that the financial authorities on the front Opposition bench shall say something in the way of criticism of the Budget. Mr. Childers is always equal to doing his duty, when duty means the making of a long speech. But, like the British Government, *vis-à-vis* with the Russians, he had nothing to propose as an alternative to the scheme he criticised. Thus he made a speech in the presence of thirty or forty members, and Sir Stafford Northcote felt the necessity of replying. In truth, the only flash of liveliness introduced into the debate was raised by the reference to dogs. The mention of dogs is sufficient to cause the soul of the country gentleman to stir within him. He has visions of stray mongrels—the ownership of which he half suspects, although it is never acknowledged—that rush round his fields, worry his sheep, and what is worse, disturb his sitting game. Bulgarian atrocities were bad enough in their way; but what are they compared with this? Accordingly, there was quite a flow of eloquence on the Conservative side, and the Chancellor of the Exchequer was entreated not to reconsider his proposal in the direction of decreased taxation, but rather to make the tax on dogs larger. A levy of twenty shillings per head one hon. member thought was "a reasonable tax." Sir Stafford Northcote was deaf to this entreaty, and the only alteration made in the Budget of 1878 is, that whereas, the Chancellor of the Exchequer, after profound cogitation and prolonged consultation with the authorities, had arrived at the conclusion that the age of two months was a desirable one at which puppies might be called upon to contribute to the maintenance of the State, he, after listening to the discussion in the House of Commons, abandoned this proposal, and reverted to the former arrangement by which dogs under six months of age live tax free.

There was a morning sitting on Friday to further consider the Budget. But somehow or other very few people had been made aware of the change, and whilst many members did not go down to the House till the usual hour of sitting, those who were in their places at two o'clock occupied the first hour by complaining of the Ministerial arrangements. With the assistance of other digressions, it was nearly four o'clock when the business of the sitting commenced—that is to say, only half-an-hour before the ordinary time. Then there was more desultory discussion; hon. members who had not found an opportunity of making speeches on the Budget delivering them now, and others who had been more fortunate, but who had forgotten to say something when on their legs, seizing this opportunity of enlightening an unwilling House. But the business was got through, and the House adjourned at seven o'clock, with the confident hope that the evening sitting at nine o'clock would be counted out.

So prevalent was this belief, that Mr. Rylands and some other members who had secured places on the paper, abandoned their intention of proceeding. This unfortunately led to a fatal catastrophe. The Chancellor of the Exchequer, in his perhaps excusable official greed, arrived at the conclusion that, since the paper was thus cleared, there might be an opportunity of stealing a few hours from the night to deal with Government business. Accordingly, a House was carefully made by the Government

whips, and Mr. O'Donnell, profiting by the withdrawal of other hon. members, found himself at nine o'clock in possession of the House. His intention was to call attention to the murder of Lord Leitrim—and, to speak plainly, to submit some reasons which, if they did not justify the crime, at least palliated the act. Hon. landlords on the Conservative side were naturally shocked at this audacious and demoralising attempt, and after attempting to bring Mr. O'Donnell up by the usual procedure of calling him to order, Mr. King-Harman took the unfortunate course of moving that strangers withdraw. According to the written law of the House it is sufficient for a member to spy strangers in order to bring about the immediate driving out of the gallery of the representatives of the Press; at whom of course this procedure is directly levelled. Two years ago the inconvenience of this absurd and antique petty tyranny became so evident that it was found necessary to alter it. Accordingly, a sessional order was agreed to, by which the galleries could be cleared only by a vote of the House, taken without debate upon a motion made. This ruling, however, was merely a sessional order, and, expiring with the prorogation of Parliament, the ancient rule was re-established. The sessional order might, of course, have been renewed as other sessional orders are. In this case the formality has not been observed; and in the excitement of the moment, and in the extraordinary jumble which sometimes prevails, the Speaker was, at the initiative of Mr. King-Harman, led to deal with the emergency under the sessional order of 1876, and after a division, strangers were ordered to withdraw. There were very few Liberals present, but amongst them there chanced to be Mr. Gladstone, the Marquis of Hartington, and Mr. Lowe, who all voted against the characteristic Tory device of momentarily getting rid of the Press. Another amongst the small minority was Mr. Whitbread, a man whom, in their calmer moments, the Conservatives acknowledge to be one of the highest authorities and one of the most judicial minds in the House. But on Friday night they were mad with rage, and in the division lobbies conducted themselves more like a Hyde Park mob than a collection of English gentlemen. They literally howled at Mr. Gladstone because, in the exercise of his judgment he had gone with the minority. The scene was one of which, so far as written record and human memory go, no parallel exists in the history of the House of Commons. But it is a curious fact, which might be supported by many modern instances, that whenever the House of Commons is led into the stupid and intrinsically Tory act of excluding the Press, it always succeeds in placing itself in an undignified position, quite apart from the mere act of exclusion. The debate in the secret session had no interest of its own, and if the representatives of the Press had remained it would not have been thought worthy of a report of more than half-a-column in length. In the end, Mr. O'Donnell's motion was negatived without a division, and the Chancellor of the Exchequer, who had hoped to do a little stroke of business, had the melancholy satisfaction of finding another night wasted, and unqualified discredit brought upon the House of Commons.

The Government were more fortunate last night; the House settling early to work upon the Budget resolutions, which now came before it in the shape of a bill. This calm mood was due to the accident of Mr. Parnell's exceptional lack of punctuality. He was prepared to raise a debate on a question of privilege with respect to the proceedings of Friday night, but was accidentally detained, and did not reach the House till his opportunity had fled. The discussion relative to the dog clause, which embraced hounds and hound-puppies, was resumed, but the Chancellor of the Exchequer would accept no amendments. The proposal to increase the differential duty on cigars drew from him, however, a promise "to look into the matter again," and thus the Customs and Inland Revenue Bill got through committee.

To-night we have reached the long-hoped-for adjournment for the Easter recess, which hon. members can, it appears, enjoy without any great fear of the bursting of a thunderstorm in South-Eastern Europe between now and May 6. In reply to the nervous apprehensions expressed by Mr. Forster, the Chancellor of the Exchequer assured the House that nothing whatever had occurred during the last week or two to increase the gravity of our position in respect to the Eastern Question, or in any way to diminish the hopes of the Government that a satisfactory arrangement would be made with Russia; and the right hon. gentleman promised that if any important information should in the interval be received which could properly be com-



municated to the public, it should be published. On the ground of urgency Sir S. Northcote pressed the third reading of his financial bill, but the Speaker demurred to so unusual a course in respect to a money bill, and a little after midnight the House adjourned for a three weeks' holiday.

### Correspondence.

#### RUSSIA, ROUMANIA, AND THE JEWS.

To the Editor of the Nonconformist.

SIR,—I am sure the following quotation from an "editorial" which appeared in the *Jewish Chronicle* of Friday last will interest many of your readers. It bears out my statement of the wrong done to the Jewish people by Roumania and Russia. I will not enter into the why and the wherefore of these countries acting with such harshness and even vindictiveness, but as with the Poles so with the Jews, there may be in the eyes of the Czar and of Czar adorers religiously and politically "a cause." The editor is a scholar of eminence, and, as a rule, writes with moderation and even dignity. After quoting one of the most important sections of Lord Salisbury's Despatch, relating to the excessive "Russianising" influence which is being exerted in New Bulgaria, he says:—

Now, it is no good mincing matters. It is best to speak out plainly and to say that Russia's antecedents are not calculated to inspire the Jewish community with confidence in her sentiment of justice, and still less of benevolence, when Jews are concerned. In her own dominions she is quite ready enough to grant privileges to individual Jews. But this is no compensation for the refusal of right to the many. She confers decorations from time to time on some select few Hebrews. But as if to show that these are acts of special Imperial clemency, the multitude is being degraded. This multitude is being handed over to the tender mercies of a Minister of the Interior who believes that he is doing his duty when he places the Jewish mass in a position entirely dependent upon the goodwill of the petty local authorities, and especially of the tyrannical local police. The Minister may intend to insure thereby obedience to the existing Pharaonic laws. But, in reality, he thereby impels the oppressed to evade these unjust ukases by bribing the officials, and holds out temptations to both parties—to the former to act the part of corrupters, and to the latter that of the corrupt. Of course, corruption does not stop there. It is, in the first instance, resorted to without scruple to evade unjust laws, and is for this reason taken without remorse; but it is afterwards used for the evasion of just and necessary provisions, and accepted, if not expected, with the complacency which habit engenders—"for a gift blindeth the eyes of the wise and perverteth the words of the righteous." Corrupter and the corrupt thus sink lower and lower in the scale of morality. Such is the system of government for the Jew in her dominions in which Russia delights. The knout, Siberia or the rouble are the alternatives set forth in her wisdom. She evinces the same hostile sentiments to the Jews in her relation with foreign countries. Austrian and Prussian Jews, who, when travelling in Russia, should be protected not only by international law, but particularly by the special treaties existing between herself and the two neighbouring countries, are subjected to all the degrading ordinances enacted against the Jewish natives of the Empire. And when all the Great Powers were ready, some years ago, to remonstrate with Roumania for her cruelty to the Jews, Russia, with her accustomed humanity, threw her *egis* over the culpable State and thus spared it the well-deserved rebuke and its consequences. The same Prince Gortschakoff, who then set himself up as a patron of Roumanian iniquity, is still at the helm of affairs in Russia. Is there any reason to suppose that Russia, in organising the new administration in Bulgaria and other Turkish provinces, would introduce any other system of government for the Jews there than what she employs in her own dominions? It is true the Grand Duke Nicholas, in his address to the Bulgarian exarch and other notabilities, talked of Christianity as a religion of mercy, and exhorted them to live in peace with their Mahomedan neighbours, and, we suppose, also their Jewish neighbours. But, examples are at all times more powerful than precepts. Russia—whose representative the Grand Duke must be considered to be—has, as yet, failed to exhibit towards her Jewish children that Christian mercy to which the Prince referred. Why, therefore, should the disciples evince it any more than their preceptors? It is, therefore, of the utmost importance for the Jews settled in the provinces affected by the late war that the organisation of these provinces should not be left to the Russians alone. It is Europe that should undertake the settlement.

This trenchant criticism from the pen of a thoughtful and learned Israelite speaks for itself. No man is better acquainted with the facts and truths which the writer brings under the attention of his readers than my Lord Beaconsfield. The corrupt and tyrannical Greek Church persecutes with equal bitterness the ultra-Romanist Poles and ultra "heretic" descendants of Abraham.

Very faithfully yours,

HORROCKS COCKS.

19, Edwards-square, Kensington,  
April 15, 1878.

#### DR. PARKER AND HIS PUFFING DEVICES.

To the Editor of the Nonconformist.

SIR,—How can I rest? My latest successor has doubtless many admirers. Where are his friends? Should not some of these last inter-

pose to prevent the possibility of further criticisms such as I send you? Will no deacons in this case "haste to the rescue"?

My right thus to remonstrate will not be questioned when I subscribe myself somewhat particularly as being

THE SHADE OF THOMAS GOODWIN, D.D.  
(Sometime President of Magdalene College, Oxford;  
Chaplain to the Lord Protector; and First  
Pastor of the Independent Church, now  
meeting in the City Temple).

SERMON HUCKSTERING.

(From the City Press.)

We have on more than one occasion adverted to the curious mixture of religion and worldliness with which the pastor of the City Temple carries on a periodical which he started some time ago. One would think that a publication which, according to the description given of it, has "a sermon by the Rev. Dr. Parker, contributors in well-known writers, abounds in useful information, is rich in stories and never fails to entertain, is a rare favourite with children, amuses youth, interests middle life, entertains the aged, is well supplied with essays," &c., &c., could afford to do without such meretricious aid as book premiums and money prizes to increase its circulation. But such does not seem to be the case. Competition is great nowadays, and the public do not appear to listen to the voice of the charmer unless he charms loudly and gives prizes to the listeners. At least, that is the view taken of the matter by the rev. gentleman referred to. So far, however, it is a mere matter of business. If a thing does not commend itself, of course the trumpet must be brought out. But the most remarkable plan adopted to increase the circulation of the paper is of Dr. Parker's own invention. Books and money prizes for obtaining subscribers are very well in their way, but they are common; so another "sweet boon" is offered. The doctor announces that he is prepared to preach "so far as his London work will allow," in any town in England and in any Evangelical church where fifty postal subscribers for one year are obtained. "It is," we are told, "a poor congregation that does not contain fifty persons who can afford 6s. 6d. a-year for a first-class family newspaper. The names, addresses, and subscriptions must be sent in advance. Where it is difficult to procure fifty single subscribers, seventeen well-to-do people might each pay for three copies, ordering the same to be posted to young teachers, local preachers, or village ministers in the country. Where it is impracticable to preach, the order will, of course, be returned with thanks." There! if the half-million weekly circulation—only a half-million is asked for—is not obtained by next November, according to "determination," it will be little less than an act of national ingratitude. Where is the congregation that will not respond to the magnanimous offer, even though there may be distracting doubts as to the possibility of a disappointment with respect to the promised sermon when the required number of subscribers in a place is obtained? Seriously, though, this introduction of the pounds, shillings, and pence arrangement into the pulpit is a thing to make the judicious grieve. Fancy listening to a minister whose presence is owing to a certain number of buyers for a paper having been obtained, with the result that the profits go into his own pocket! Really, this sermon-huckstering is too bad.

#### COMPULSORY VACCINATION AND ITS RESULTS.

To the Editor of the Nonconformist.

SIR,—I am prompted to address you on a subject of daily deepening interest, viz., compulsory vaccination and its results. I do so the more readily because, while seeking a hearing as one whose respect for the law and for the medical profession of this country it would be affectation to conceal, the many and complex difficulties that confront the student of Jenner's theory—or that, at least, meet him in any intelligent attempt to test its efficacy—are such as deter some from inquiry altogether. For myself, I confess to take a deep interest in any matter touching the public health, and to having shared the embarrassment felt recently by the President of the Social Science Association at the general death-rate of the country remaining undiminished, notwithstanding an expenditure of a hundred millions upon sanitary improvements. The return, however, just issued by the Registrar-General, headed "Vaccination Mortality," may explain this; and I am bound to add that, since my perusal of it, my hitherto robust faith in vaccination has sustained a somewhat severe shock. It is to a few of the facts revealed in this report that I now ask attention. This return, printed by order of the House of Commons, gives tables of mortality during three periods, viz.:—1847, when diseases were first classified, down to 1853, when the Compulsory Act passed; 1854 to 1867, when vaccination was obligatory; and 1868 to 1875, when the Act was stringently enforced, and beyond which period the records are not yet made up. The death-rate from small-pox in proportion to population, and at all ages, shows a decrease in the third period as compared with the first of five per million, or, say, in round numbers, 110 fewer deaths annually throughout the kingdom from that disease. Roughly speaking, from 70 to 80 per cent. of these deaths appear to be cases under twenty years of age. On the other hand, a serious increase of the death-rate among infants under one year in propor-

tion to births is exhibited, comparing the last year of the third period, 1875, with 1847. The increase observable in the undermentioned diseases is as follows:—Atrophy and debility, 3,480 per million; diarrhoea, 9,220; bronchitis, 12,400; erysipelas, 240; skin disease, 320; scrofula, 660; tabes or internal scrofula, 2,270; and syphilis, 1,110 per million. In the aggregate the increase from such eight causes amounts, in 1875 alone, to 25,000, round numbers (the births being under one million). Now, if all these die under one year, the infant deaths between one and five years would yield a much greater mortality, if the figures were known; but these the return does not give.

But I am embarrassed, I confess, by another fact made patent by this return. According to the figures given, upwards of 3,161 infants under one year died from small-pox in 1871 in England and Wales, while the deaths in 1872 were 2,658. Unfortunately the report fails in one important particular; it does not certify the total number of children vaccinated throughout England and Wales. But bearing in mind the authoritative statement made in 1876 by Mr. Solater-Booth, to the effect that 95 per cent. of the children in the country were vaccinated, the question naturally arises, Where was the efficacy of vaccination in the large number of fatal cases covering these two years? A similar difficulty presents itself in reference to the deaths recorded under the heads of "over one year and under five years."

Glancing to a few of the larger towns, it appears that Liverpool, during 1871, had 231 deaths; Sunderland, 247; Derby, 213; Newcastle-on-Tyne, 174; Dudley, during 1872, 326; and Sheffield, for the same period, 135. Where, one is again prompted to ask, is the boasted efficacy of vaccination, if the Registrar-General is infallible in figures? If the theory of Jenner, that vaccination is a protection from small-pox, is to be still held by, then some explanation is urgently needed of the cause of these numerous deaths, for presumably every child that figures in the return had been vaccinated. The alarming fact is, that since vaccination became compulsory, small-pox has increased both in extent and virulence, for had the infants under one year died in proportion to total small-pox deaths, in the third as in the first period—and the reason they did not is amply shown by the mortality from other causes among them—the actual increase would have been about 70 per million of all ages. And this alone should suffice to compel the attention of the authorities to the whole subject. Indeed, the action of the Legislature, in endeavouring to enforce what is at best but the loosely-conceived theory of a medical expert, unsupported, or rather refuted by the latest official returns, becomes daily increasingly doubtful and impolitic.

I am, Sir, yours faithfully,

J. A. PARKER.

Gothic Villa, Isleworth, April 13, 1878.

#### COUNTY ASSOCIATIONS.

The annual meeting of the Yorkshire Congregational Union and Home Missionary Society was held last week at Scarborough, under the presidency of the Rev. C. C. Tyte, of Sheffield. Some four hundred ministers and delegates were present. The subject of the chairman's address at the opening meeting held in the Bar Church was, "What is the true basis of Christian communion? Is it life or creed?" He dwelt upon the danger of basing communion on sentiment, which gave no security that it was Christian. If they could discard dogma, did they not resolve all religion into humanity, and were they not then driven back upon the tremendous question, What need of the incarnation, the atonement, the cross, the resurrection of the Son of God? In the course of his address the speaker said:—

It is our privilege, and it is our duty, if we can do nothing more, yet by our own teaching and faith to bear a hearty and consistent protest against doctrine which we solemnly believe to be subversive of the true Gospel of God. We are witnessing churches. Then to what are we to bear witness? I am bold to say, to a dogmatic faith; a faith that, so far as its great and fundamental principles go, can be expressed in articles, and, if need were, formulated in a creed. These are getting to be antiquated views, and they are not everywhere welcome. However, I will venture to say further, that the outcry against dogma, the objections to definition is, to my thinking, one of the weakest and most feminine outcries imaginable. For what is dogma or doctrine let us call it? What but the expressed, orderly conclusion to which a thinking man has come upon the meaning of the record before him? And if we have no understanding of what there is to teach, and if we have gained no meaning of it for ourselves, how in the name of sense are we to teach?—and what? The imperative requirement is of course that the doctrine taught be that of our own honest conviction. And the glory of our churches is that no authority, civil or ecclesiastical, can impose upon the feeblest Independent Church creed or doctrine apart from its own intelligent approval. We claim and grant liberty of thought and freedom of expression. May the time never come when



Independent ministers shall cease to believe that there is a true Word of God to be taught and preached to men; may the time never come when they shall shrink from speaking clearly and fearlessly the truth as they themselves have been taught of God.

In conclusion, the President said:—

If we venture to scan the distant horizon and to forecast the future, all that seems clear is, that we older men must soon give room to those who are fast coming forward to fill our places. Is it expressing a too generous confidence to predict that they will be a better race than we? These younger brethren are cradled now amidst the storms of a controversy involving mightier issues than any for generations past; even now they are learning to handle the weapons for a conflict that threatens to be fierce and terrible. Is it too much to expect that they will prove themselves the strong men, the heroic soldiers, the capable leaders, whom the Churches of Christ will sorely need. My younger brethren, if I could speak one word that might be helpful to you, the purpose of this address would be answered. We, on whose path the declining shadows are beginning to fall, look to you with confidence and hail the prospect of your better ministry with joy. We know you will not think our thoughts, nor speak our dialect of theological speech. Suffer me to say, however, take care to think your own thoughts, to speak honest speech, the utterance of your own convictions. The conceptions men frame of truth will vary as the spirit of the age varies; and the forms of expression will undergo similar change; but the old truth is ever new; that will not change; that we must not attempt to change. Preach it, my brethren, with all the force and energy you can command; preach it in the spirit of that supreme preacher who could say, "To me to live is Christ." It will be the greatest pleasure life can give to strive to do the work of a faithful servant, and a joy greater than life can ever know finally to receive the faithful servant's reward.

The address was listened to throughout with the closest attention, and at its conclusion the chairman resumed his seat amid loud and continued applause. Mr. W. BYLES, Bradford, moved, and the Rev. Dr. MELLOR, Halifax, seconded, a vote of thanks to the speaker, the latter saying that he endorsed the address from beginning to end, and calling special attention to an article by his friend Dr. Elam in the current number of the *Nineteenth Century*, which he regarded as having destroyed root and branch, the philosophy both of Dr. Tyndall and Dr. Huxley. Those gentlemen might as well hear the testimony of a man like Dr. Virchow of Berlin, who perhaps embodied in himself as much philosophical power as both Huxley and Tyndall put together. Resolutions having been passed relative to the decease of the Rev. James Parsons and Mr. Henry Brown, of Bradford, it was decided to hold the next annual meeting at Sheffield, with Mr. Edward Baines for president. A resolution, protesting against war under present circumstances as "needless, unjustifiable, and wicked," was moved by Dr. CAMPBELL, of Bradford, seconded by Mr. W. ANDERTON, and carried unanimously. It was also decided, on the motion of the Rev. H. ROBJOHN, of Hull, to petition Parliament in favour of the Irish Sunday Closing Bill. The Rev. B. DALE, Halifax, moved a resolution expressing approval of the Congregational Church Aid and Home Missionary Society of England and Wales' readiness to unite with the other County Associations for that purpose; recommending the objects of the proposed society to the members of the churches of this Union, as having an urgent claim upon their hearty co-operation and greatly increased liberality; and appointing twenty-two delegates to attend the approaching conference on the subject. He explained that under the rules of the society each county would contribute its own quota to a general council of 230 members, who would annually take account of the collections and total claims of each county union, each district retaining, as a rule, the power of making grants, save in such exceptional and difficult cases as it might be desirable to refer to the larger and less local body. Mr. J. W. WILLIAMS seconded the resolution. Alderman LAW (Bradford) expressed disapproval of the scheme, on the ground of the large expense that would be incurred in working it—a view controverted by the Rev. W. THOMAS (Leeds). Mr. R. YATES (Bradford) moved an amendment condemning the scheme, as contrary to the constitution of the Union itself, by which each church had the right to administer its own affairs, free from external control, at variance with the spirit and free action of the churches; that it would weaken the county associations; and because it was a piece of costly machinery, circuitous in its method of action, and necessarily without that adequate knowledge and sympathy possessed by the county associations. Mr. BENNETT (Otley) seconded this amendment. The Rev. H. T. ROBJOHN (Hull) spoke in support of the motion, which was carried with about a dozen dissentients.

In the evening there was a tea and public meeting at South Cliff Church, the Sheriff of York (Mr. J. Bellerby) presiding. The Rev. W. ROBERTSON read the report of the Yorkshire Home Missionary Society, which stated that during the year eighty-six churches and stations have been aided from the funds of the Union, of these sixty-six are churches or branch churches, and twenty are stations. Some attention had also been paid to the conducting of evangelical services in connection with such churches as chose to avail themselves of the Union as an intermediary. About thirty series of services have been held. It was also reported that some 400 members had been added to the aided churches. The total outlay for the year was 2,882*l.*; the receipts 3,825*l.* After speeches from the Rev. W. TONKIN (Richmond) and the Rev. J. R. WOLSTENHOLME—who referred to the decline of Nonconformity in the country districts, which had been

brought about by the restless activity of the bigoted propagandism of the Established Church, whose influence seemed to be increasing with corresponding increase of prestige and attractiveness—the Rev. A. HANNAY (Secretary of the Congregational Union of England and Wales), who was received with loud and continued applause, addressed the meeting. He said they had agreed that day to the scheme for establishing a society for the whole of England and Wales, the objects of which were to bring upon them the power of developing, and a better distribution of, the resources of English Congregationalism. There had been great differences amongst them with regard to this scheme. For five years the conflict had raged and many hard blows had been struck on one side. (Laughter.) These blows had fallen upon himself and his friends who had advocated the scheme, and they had been returned with the axe. (Renewed laughter.) He regretted that the motion had not been a unanimous one. Now this project was no mere scheme of denominational extension. He, for one, would be ashamed of it if it were. The religious life instead of being an incorrupted had become a corrupted influence in England, simply because of its defective or Romish teaching. He remembered the time when the new light began to be felt at Oxford and the results that followed the Tractarian movement. Medieval influence with regard to the Church and ministry had so corrupted the revival of religious feeling that it had become one of the most dangerous elements in the religious life of England. (Applause.) This was really the headspring of the revival of Ritualism and priestly pretensions to which reference had been made. Their object was the extension of the Gospel of Christ, and not mere denominational extension. He warned the churches against a too rapid extension of their body, and placing a minister where the district was barely able to support one. They were pursuing their work not merely for the sake of Congregationalism but for the sake of Christ. There needed increased activity in the denomination, and their churches to become the centres of power, wholesome spiritual activity, the sheltering places of the souls of men where they could seek refuge. If this was done and a more adequate training provided at the colleges, then he felt that Congregationalism would accomplish for England all they desired. He had a better opinion, however, of the strong feeling of Yorkshire Congregationalism than to think that under this pretence the Foreign Missionary Society would suffer. (Hear, hear.) During the last twenty-five years they were told that the wealth of the country had doubled, and the tastes of the nation increased. We furnished our homes and tables in a totally different manner to our predecessors. Why could they not give a little more to the work of Christ? Their forces of thought, enterprise, and feeling were more intense now in the work than ever before, and was Christ to be foiled in winning England to himself? The speaker referred to the efforts of Messrs. Dale and Rogers to bring about the disestablishment of the Church of England. With this work he cordially agreed, and would not lift a finger to hinder them. In his opinion the Episcopalians were ripe for disestablishment, but were the Congregationalists? Their best men should take up the work of teaching, stimulating, and awakening a strong Christian feeling and liberality in the heart of the people. (Cheers.) The usual votes of thanks terminated the proceedings.

On Wednesday the conference was for some time engaged in making grants to the beneficiary churches, and in investigating special claims, and amongst a number of votes of thanks passed was one to the friends at Scarborough for their great hospitality, and especially to the Rev. E. L. ADAMS and the reception committee. Subsequently the ministers of other denominations in the town, viz., the Revs. W. Maltby (Wesleyan), W. H. Tetley (Baptist), J. Thornley (Free Methodist), J. Cranswick (Wesleyan), R. I. Mesquita (Baptist), J. Martin (Wesleyan), B. Fell and M. B. Stamp (Primitive Methodist), presented an address to the conference. They were introduced by the Rev. R. Balgarnie, who referred to the cordial feeling and good fellowship which existed between all the Nonconformist ministers of the town. After sympathetic speeches had been delivered by two members of the deputation, an address was received from the various temperance societies in the town, to which the PRESIDENT briefly responded; also an address from the Scarborough meeting of the Society of Friends, and Mr. W. ROWNTREE, on behalf of another deputation, read an address relative to the Contagious Diseases Acts, inviting the conference to adopt a petition to Parliament on the subject. It was thought better, on the ground of differences of opinion and threats of a discussion, to take no action. On the motion of the Rev. H. STURT, seconded by the Rev. J. SIDNEY HALL, a vote of thanks was passed to the chairman, which closed the proceedings of the conference.

Then followed a dinner at the Grand Hotel, at which were present, as visitors, two of the vicars of the town, who said the chairman (Mr. Balgarnie), with some of their congregations, had kindly co-operated with other friends in extending hospitality to the ministers and delegates of the Congregational Union on the present occasion. Archdeacon BLUNT, who was most warmly received, in reply expressed his pleasure in thus meeting the members of the Yorkshire Congregational Union. Such a gathering as the present could not be without some good fruit in which they would all rejoice—both members of his own Church and of that to

which they belonged. ("Hear, hear," and applause.) They would not expect him to say anything there with reference to the differences which divided them; but he was glad to say that his own relations with the ministers of many Nonconformist bodies in that town had always been of a friendly, cordial character, and for that he took no more credit to himself than he freely accorded to them. It was a solemn duty incumbent on all of them—members of the Church of England and of other bodies—to try, as far as possible, to understand each other better—to do their utmost to minimise differences, and not unduly, but still rightly, to magnify the great and broad questions upon which they were agreed. (Applause.) The Rev. R. BROWN-BORTHWICK, who also received a most cordial welcome, expressed the pleasure he felt in attending that gathering. He entirely concurred in the sentiments expressed by the Archdeacon, and himself felt convinced that the more they realised the great work before them the more they would be able to sink their differences, and most agree where now they most differed. (Applause.) The Revs. C. C. TYTTE, (President of the Union), Dr. FAIRBAIRN, and E. R. CONDER also addressed the assembly, after which the company separated.

In the evening a large audience assembled in the Bar Church, the mayor presiding, to hear addresses from the Rev. Dr. Mellor, of Halifax, on "Christian Unity"; from the Rev. W. Linwood, B.A., on "The Spiritual Aspects of Congregationalism"; and the Rev. E. R. Conder, M.A., on "The Meaning of Christian Fellowship." We hope to give some report of Dr. Mellor's address next week.

We have also reports of the annual meeting of the Lancashire Congregational Union, held at Preston, of the Hants Congregational Union, held at Portsea, and of the Norfolk Congregational Union, held at Norwich, but our space is exhausted this week.

#### ELECTION INTELLIGENCE.

Lord George Hamilton, the new Vice-President of the Council, was on Thursday re-elected a member for Middlesex, no opposition having been offered.

Sir Charles Adderley has issued his farewell address to his constituents in North Staffordshire. The Liberals have resolved not to contest the vacancy. It is announced that Sir Smith Child has withdrawn in favour of Mr. Hanbury.

A committee of Liberal electors has been formed in the Oxford University to secure the return of Mr. H. J. Smith, M.A., Savilian Professor of Geometry, as being intimately versed in the affairs of the University, as well as a staunch Liberal. Mr. J. G. Talbot, M.P. for West Kent, will stand in the Conservative interest. He is a High-Churchman. Mr. Gladstone, replying to a question whether there was any chance of his allowing himself to be put in nomination for the University, says that he has already made announcements of his intentions, negative for the present, as to a new seat in Parliament. It is yet not known when Mr. Gathorne Hardy will be raised to the Upper House.

Viscount Lymington, eldest son of the Earl of Portsmouth, has been accepted by the Liberals of Barnstaple as a candidate at the next election, in the room of Mr. Waddy, Q.C., who will contest Sheffield.

Mr. Joseph Arch, who was chosen by the Liberal "Five Hundred" at Greenwich as one of the six possible candidates on the retirement of Mr. Gladstone, has received a letter from Mr. Bennett, the secretary, asking if he is willing to stand if finally selected, and also whether he will meet the council for the purpose of explaining his political opinions fully. In reply, Mr. Arch expresses his sense of the honour conferred upon him, but adds that the importance of his work amongst the agricultural labourers will prevent his becoming a candidate for the borough.

On Saturday Mr. Hamar Bass, brother to Mr. M. A. Bass, M.P., issued his address as the Liberal candidate for the representation of Tamworth, from which Mr. Hanbury will shortly retire. After pledging himself to support Mr. Osborne Morgan's Burials Bill, he expresses an opinion that the time has come when it is impossible any longer to maintain with justice the inequalities at present existing between the borough and county franchises. Referring to Eastern affairs, he says that nothing but an attack on the honour and vital interests of the Empire could justify this country in departing from a condition of peace.

A public meeting, convened by the Liberal Association of Sheffield, was held on Monday evening, at which Mr. Waddy, M.P. for Barnstaple, was accepted as the colleague of Mr. Mundella, M.P., at the next election. Both hon. gentlemen were present, and delivered addresses, which were mostly devoted to a criticism of the policy pursued by the Government over the Eastern Question. Mr. Mundella read a letter which he had received from Lord Derby, characterising as a ridiculous fiction the statement of a Tory paper, that his lordship knew the Russian terms of peace in June last, and had kept them from his colleagues.

Mr. Watkin Williams, Q.C., and M.P. for the Denbigh Boroughs, has issued an address to his constituents, announcing his intention not to stand again, owing to the clashing of his Parliamentary with his professional duties. It appears, however, that he has taken that step in consequence of his refusal to vote for the Permissive Bill, the supporters of that measure intending to bring forward a candidate favourable to their views. Mr. Williams



thereupon decided not to divide the Liberal party. His proposed retirement took the Liberals by surprise. Though it is said a strong effort will be made to get over the difficulty, and induce Mr. Williams to retain his seat, the hon. member has already accepted an invitation to allow his name to be placed before the constituency of Newcastle-on-Tyne as a Liberal candidate at the next election. Major Cornwallis West, of Ruthin Castle, the Lord Lieutenant of Denbighshire, and Sir Roger Cunliffe, who once represented the Flint Boroughs, are mentioned as possible Liberal candidates. The Hon. George Kenyon, who has twice unsuccessfully contested the Denbigh Boroughs, has been selected as the Conservative candidate.

### Epitome of News.

On Sunday the Princess Beatrice, Her Majesty's youngest daughter, completed her twenty-first year. On the preceding day the royal dinner-party included Princess Louise, Princess Beatrice, the Duke of Connaught, and the Marquis of Lorne. The ladies and gentlemen of the Household had the honour of joining the royal circle in the drawing-room. On Sunday morning, at an early hour, the band of the Royal Marines played a selection of sacred music under Her Royal Highness's window. The Princess received presents from the ladies and gentlemen and some of the servants of the Queen's household, as a mark of respect and affection.

The Queen and Court are to leave Osborne for Windsor about the 29th inst.

The Queen's reply to the Address of the two Houses of Parliament in reply to the Royal Message calling out the reserves is thus worded:—"I thank you for your loyal address. I rely with confidence on your hearty co-operation in all measures which may be necessary for upholding the honour of my Crown and for promoting the best interests of my Empire."

On Friday the Prince and Princess of Wales, the Crown Prince and Princess of Denmark, and the Duke of Connaught dined with the Marquis and Marchioness of Salisbury at their residence in Arlington-street.

The Marquis and Marchioness of Salisbury and family left town on Saturday for Hatfield House, Hertford, for the Parliamentary recess.

It is stated that the vacant Garter has been offered to and declined by Lord Derby; also—a far more doubtful rumour—that the severance between Lord Carnarvon and the Ministry is so complete that he will probably leave the Conservatives altogether.

At a meeting of delegates connected with the foreign Cattle Trade Association, held at Leeds on Monday, resolutions were passed strongly condemning the Duke of Richmond and Gordon's Cattle Diseases Bill, and appointing representatives to attend in London on the next reading, with the view of securing its rejection. It was stated that if the measure passed, the price of meat would be raised 1d. per lb.

Vincent Knowles Walker, a ship carpenter, was hanged at York on Monday for the murder of Lydia Wills White, at Hull. The culprit admitted the justice of his sentence, and addressed a letter to his wife and family, warning them against strong drink and bad company.

Early on Friday morning the printing and publishing establishment of Messrs. Thomas Nelson and Sons, Edinburgh, was completely destroyed by fire. The amount of damage done is estimated at £200,000, and is only very partially covered by insurances. Some 700 workpeople will be thrown out of employment.

The election of Common Serjeant for the City of London, in the place of the present Recorder, Sir T. Chambers, M.P., took place on Friday in the Council Chamber of the Guildhall. There were seventeen candidates. By repeated show of hands the number of candidates was reduced to three—namely, the Hon. Robert Bourke, M.P., Mr. Bushby, and Mr. Charley, M.P. Another vote was then taken, which reduced the number of competitors to two—Mr. Charley and Mr. Bushby—and on the final vote the choice fell upon Mr. Charley, who polled 126 votes against fifty-eight given to Mr. Bushby.

The Home Rule executive had a long interview with Mr. Butt on Friday, but could not persuade him to withdraw his resignation. His great objection is the conduct of the Obstructives. The matter is now adjourned until May 11.

The report is contradicted that Mr. Butt, M.P., intends to resign his seat as one of the representatives of Limerick City.

It is stated that the terms on which the great Manchester agency case—Williamson v. Barbour—has been compromised are that the defenders pay £60,000 and all expenses.

The manner in which the increased tobacco duty will operate upon the working classes is shown by the result of a great meeting of retailers in the North of England, at Newcastle, on Wednesday, when it was resolved to raise the price of tobacco a halfpenny an ounce, just double the amount imposed by the Budget.

Kew Gardens will be opened on Easter Monday and on all future Bank Holidays at ten o'clock.

Wednesday night's rain-storm and the enormous amount of damage caused by the floods in South London formed the subject of conversation at the meeting of the Metropolitan Board of Works on Friday. Sir Joseph Bazalgette stated that, except

in 1867, there had been no such rainfall during thirty-two years. A considerable portion of the metropolis was below the level of the river; hence the destruction which followed in the train of these exceptional visitations. The subject was referred to the Works Committee.

To the guardians of the Tullamore Union in reply to a request to present a petition for an amendment of the Bright clauses of the Land Act, the right hon. gentleman says:—"I fear that while the present Government is in office there will be no remedy for the evils you complain of. I do not see any chance for a better Government so long as Irish members refuse to unite with the English and Scotch Liberal members. An Irish party hostile to the Liberal Party of Great Britain insures the perpetual reign of the Tories."

The probability of a great strike in the Lancashire cotton trade increases as the time for the expiration of the notice of ten per cent. reduction approaches. At an aggregate meeting of spinners and manufacturers held in Manchester on Friday, it was reported that nine-tenths of the firms in the district affected had posted notices pledging themselves to close their mills at the earliest possible moment if a partial strike should take place. About 120,000 people will be affected by the strike if it occurs.

Mr. Ruskin's health has so rapidly improved that he is able to leave his room and walk in the grounds adjoining his mansion at Coniston.

The London correspondent of the *Sheffield Independent* writes:—"The Government have given assurances to their supporters that an early appeal to the constituencies is not contemplated. The Conservatives are, therefore, making themselves comfortable for the session, and are planning holiday excursions for the Easter recess instead of going down to make speeches to their constituents by way of keeping their places safe. It is well known to a few party managers, however, that the Tory whips were consulted by Cabinet Ministers just before the Eastern debate in expectation that the Liberal party might make a strong fight over the calling out of the reserves. The principal whip objected warmly to a dissolution so early in the session. If the Government get into difficulties they will appeal to the country in the autumn."

Both on Saturday and on Sunday evening Glasgow was the scene of party rioting, provoked by the burning of the Pope's allocutionary letter by a party of Orangemen on the Green. Several persons have been more or less severely hurt, and the police have taken into custody about twenty men who are alleged to have been conspicuously directing the movements of the contending parties.

A petition has been presented to the Master of the Rolls by the Rev. Frank Besant, of Gibsey, to deprive Mrs. Besant of the custody of her infant daughter, Mabel, on the ground that Mrs. Besant is an Atheist, that she has written a pamphlet called the "Gospel of Atheism," that she published the Knowlton pamphlet, and that she has written a work on the "Law of Population." In consequence of the evidence not being ready, the case was ordered to stand over till the first petition day in Easter sittings.

The quantity of American fresh meat brought to Liverpool last week comprised 5,514 quarters of beef, 1,950 carcasses of mutton, and 346 dead pigs. One steamer arrived bringing 362 live oxen from Boston.

### Miscellaneous.

VICTORIA (PHILOSOPHICAL) INSTITUTE.—A meeting of this society was held on Monday evening, at its house, 7, Adelphi-terrace. Among the members elected were Bishop Smith, Presiding Bishop of the American Episcopal Church, the Bishop of Ohio, the Bishop of Easton, Maryland, and Canon Cook, editor and compiler of the "Speaker's Commentary." A paper by Mr. Race, F.G.S., was read, on the "Formation of Valleys." It was announced that Professor Porter would read the next paper on "The Physical Geography of the East."

THE ASSASSINATION OF LORD LEITRIM.—Five more persons were arrested on Friday on suspicion of being concerned in the murder of Lord Leitrim, making ten in all. Two are named McGrenahan, sons of two brothers already in custody. The other two, named Donk and Carpenter, are suspected of having made the stock of the gun found at the scene of the murder, which was a rudely fashioned instrument and painted red. One of them has confessed that the gun-stock was made for one of the prisoners last arrested. On this disclosure the gun-maker who was in custody has been released. A reward of 500l. has been offered by the County Donegal magistrates for information respecting the murderer. The Duke of Abercorn has subscribed 1000l. to the reward fund.

THE LONDON SCHOOL BOARD.—At the weekly meeting of the Board on Wednesday, the debate on the recommendation of the Bye-laws Committee in favour of the appointment of an inspector to superintend the carrying out of the compulsory powers of the Board, was resumed, and resulted in the rejection of the proposal. In consequence of a communication from the Home Office, the idea of establishing a truant school has been abandoned, and the Truant School Committee was dissolved. A report of the School Management Committee was adopted, recommending that experiments in several methods of teaching to read should be made in one or more schools. The Board accepted the proposal of Sir John Bennett, that the

scholarship which he has presented to the Board should be open to all the children attending the Board schools of the metropolis. On rising, the Board adjourned over Easter till the 1st of May.

THE UNIVERSITY BOAT-RACE.—The thirty-seventh University Boat-race was rowed on Saturday, and ended in the victory of the Oxford crew. Cambridge, rowing a fast and exhausting stroke, started with a lead, which Oxford, pulling steadily and well, soon decreased. At the Crab Tree, Oxford led by a boat's length, while Cambridge had fallen into the wake of the winning boat, a position from which it did not afterwards recover. The Dark Blues at the finish were ten or eleven lengths in advance of their opponents, who arrived thirty-four seconds after the race had been won. The race was rowed in twenty-two minutes thirteen seconds, and makes the eighteenth victory of Oxford, as compared with Cambridge's sixteen successes. The defeat is generally considered to be mainly due to style of rowing adopted by the Light Blues, which is described as being irregular and wanting in swing. In the evening the crews dined together at the St. James's Restaurant in Piccadilly, the umpire, Mr. J. W. Chitty, occupying the chair. The Prince and Princess of Wales and family, with the Crown Prince and Princess of Denmark, witnessed the race from a steamer.

THE FAMINE IN CHINA.—Sir Rutherford Alcock writes to the *Times*:—"I shall feel obliged if you will allow me to state in your columns that a telegram has been received from the treasurer to the Shanghai committee of the relief fund, stating that the famine in China is on the increase, and gratefully acknowledging the efforts which have been put forth in this country to send help to the sufferers. I may say that up to the present time we have been able to remit the sum of 9,400l. to China, and as our remittances are always made by telegraph the money is available for use in China almost immediately it is subscribed in England. I am informed that, in addition to the contributions that have been paid through the London committee of the relief fund, a sum of about 3,000l. has been sent direct by some of the Missionary Societies to their own agents in China, and other sums have been raised in America as well as at the Treaty Ports of China and Japan. The Colonial Government of Hongkong has also recently voted a sum of 10,000dols. for the purposes of the relief fund; but when the magnitude of the calamity is taken into consideration it will at once appear that there is still a most pressing need for contributions." The office of the committee of the China Relief Fund, of which Sir Rutherford Alcock is the chairman, of 35, Nicholas-lane, E.C.

LORD SHAFTESBURY AT EDINBURGH.—The Earl of Shaftesbury was on Saturday presented with the freedom of the city of Edinburgh, in recognition of his lifelong and successful efforts in the cause of sanitary and social reform, and of his philanthropic devotion to the promotion of every movement having for its object the advancement of the moral and material interests of the masses of the people. The ceremony took place in the Free Church Assembly Hall, in the presence of a company numbering about 2,000 persons, and including some of the principal citizens. Lord Provost Boyd, in making the presentation, briefly narrated the principal movements for the amelioration of the condition of the people, in which Lord Shaftesbury has taken a prominent part. Lord Shaftesbury in the course of his reply said that he took no credit for the work he had done. He felt, from the beginning, that he was called to it. By the blessing of God he had been sustained in it. He had had his remuneration, but he could have done little or nothing but for those who so zealously co-operated with him. In closing, he referred to the present critical state of affairs. He said he did not condemn war, nor was he a peace-at-any-price man, but he considered that at the present time before entering on war England should be sure that her cause was righteous and should first try every means to effect a peaceful reconciliation. (Loud cheers.)

COFFEE TAVERNS.—The second annual meeting of the Coffee Tavern Company (Limited), incorporated in November, 1876, was held last week at one of their houses, the Temple Arms, Seven Dials. The chairman, Mr. Pope, in moving the adoption of the report and balance-sheet, stated that, notwithstanding the short time the company had existed, and the difficulties with which it had had to contend, a sufficient profit had been earned to pay a dividend of nearly 2 per cent. on the capital; but that, having regard to the expenses of distribution among the numerous shareholders, the board recommended that the balance should be carried over for the present. Mr. Cowper-Temple supported a resolution for the increase of the nominal capital from £10,000 to £50,000, the whole of the existing capital having been already subscribed for. Mr. Gladstone, in moving a vote of thanks to the directors and hon. secretary for their gratuitous services to the company, observed that it was by unpretending measures of this kind, thoroughly sound in their basis and effecting good and nothing but good as far as they went, that the surest and greatest progress would be made in contending against the monster evil of drunkenness; that the evil would not be effectually checked by what were termed "heroic remedies." He believed that, instead of endeavouring to hector or cajole men into being better than they hitherto had been, the best course was to meet the public-house upon a level. A letter of approval from Miss Florence Nightingale, and applying for shares in the company, was read by Mr. T. Hughes, Q.C., one of the directors.



## Cleanings.

The Bristol papers report the swallows have been seen in Somersetshire.

Do you want to make a sound investment? Then buy a telephone.

A London bootmaker has the extraordinary announcement in his window—"Ladies will be sold at seven shillings a pair."

A little girl had begun to learn sacred history, and begged her papa to ask her questions, just to see how wise she was. "Well," said papa, "can you tell me who Adam was?" "The father of all men." "Good. And who was Eve?" "After a moment's reflection: 'The mother of all women.'"

PEACE AND WAR.—During the late civil war in America there were two volunteers lying beneath their blankets, looking up at the stars in a Virginia sky. Says Jack, "What made you go into the army, Tom?" "Well," replied Tom, "I had no wife and loved war. What made you join the army, Jack?" "Well," he replied, "I had a wife and loved peace, so I went to war."

A BOARD OF HEALTH.—One night lately an old lady from the country slept in the house of a friend in town. Her bed happened to be a plain hard mattress, so much recommended as healthier to lie upon than a bed of down. Next morning the old lady was asked how she slept over night. "No very well," was the reply, "for my auld banes are sair wi' that hard bed o' yours." "Oh, but Janet, do you know that all the great physicians say that it is healthier to sleep on beds as hard as a board?" replied the host. "Ou ay," said Jane; "an' I suppose that's what you toon bodies ca' Board o' Health."

CANDID.—At the conclusion of a festival last summer, an excellent teacher, desirous of administering a trifling moral lesson, inquired of the boys if they had enjoyed the repast. With the ingenuous modesty of youth, they all responded, "Yea, sir." "Then," asked the excellent teacher, "if you had slipped into my garden and picked those strawberries without my leave, would they have tasted as good as now?" Every boy in that stained and sticky company shrieked, "No, sir!" "Why not?" "Cause," said little Thomas, with the cheerfulness of conscious virtue, "then we shouldn't have had sugar and cream with 'em."

GLOUCESTERSHIRE GALLANTRY.—Some time ago, a fearless young lady rider, when out with Lord Fitzhardinge's hounds, in the country below Almondsbury, so renowned for its rhines, went plump into one of them, which she tried with more pluck than prudence. For a little while she seemed in some peril, when a young hunting farmer came to the rescue, and gallantly drew her, dripping with water, out of danger. The young lady's nerve, however, was proof against even such a ducking, for she was no sooner on terra firma, than she said archly to her deliverer, "This is not hunting—it is fishing!" "Yes, miss," was the prompt reply, "I have done a little angling in my time, but it is not often one has a chance of landing so large a fish."

A BISHOP COMPROMISED.—People should really be careful how they lend their property. The other night a certain bishop lent his carriage to a military nephew who was going out to dinner. The nephew, having been a good deal bored, left early, intending to dispel the feelings of dull pain by trifling away half-an-hour amid the gay delights of the Alhambra. He told the carriage to call again at the end of that time. "Whose carriage shall I say?" asked a link-man when it came in due course. "The Bishop of —," replied the thoughtless footman. "The Bishop of —'s carriage stops the way," roared the link-man in a voice which echoed round Leicester-square, and penetrated to the lounge in the theatre.—*Mayfair*.

MR. PLIMSOLL'S MOT.—Since the night when Mr. Plimsoll stood on one leg in the House of Commons and shook his fist at the Prime Minister, everybody knows that the hon. member for Derby is not endowed with abnormal faculties of reverence for authority. But few suspect him of a sarcastic vein, and yet he said a bitter thing the other night. Some members were remarking on the difference in the tone of Lord Beaconsfield in the House of Lords, and of Sir Stafford Northcote in the Commons, on moving the Address—the one so warlike and the other so pacific. "No," said Mr. Plimsoll, "there is nothing so strange about Sir Stafford Northcote's way of putting things. A gang of smashers always have among them one simple ingenious young man whose manner and appearance enable him to pass their bad coin."—*Mayfair*.

LORD PALMERSTON ON LORD HOUGHTON.—The following *jeu d'esprit* is published in the *Inquirer*, and is believed not to have appeared in print before. The lines are said to have been written by Lord Palmerston, *apropos* a discussion relative to the proper pronunciation of the title taken by Mr. Monckton Milnes on his elevation to the peerage:—

The Alphabet rejoiced to hear  
That Monckton Milnes was made a peer,  
For in this present world of letters  
But few, if any, were his betters;  
So an address by acclamation  
They voted, of congratulation,  
And H, O, U, G, T, and N,  
Were chosen the address to pen,  
Possessing each, an interest vital  
In the new peer's baronial title.  
'Twas done in language terse and telling,  
Perfect in grammar, and in spelling;  
But when 'twas read aloud—Oh mercy!  
There sprung up such a controversy,  
About the true pronunciation  
Of said baronial appellation.

The vowels O and U averred  
They were entitled to be heard;  
The consonants denied the claim,  
Insisting that they mute became;  
Johnson and Walker were applied to,  
Sheridan, Bailey, Webster tried, too,  
But all in vain, for each pick'd out  
A word that left the case in doubt.  
O, looking round upon them all,  
Cried "If it be correct to call  
T, H, R, O, U, G, H—'Throo'  
H, O, U, G, H, must be 'Hoo.'  
Therefore there must be no dispute on  
The question—we should say 'Lord Hooton.'"  
U then did speak, and sought to shew  
He should be doubled and not O,  
For sure if ought was awt, then ought on  
Earth could the title be but *Hooton*.  
H, on the other hand, said he  
In *coug*h and *troug*h stood next to G,  
And like an F was then looked oft on,  
Which made him think it should be *Hof*ton.  
But G corrected H and drew  
Attention to other cases to—  
Tough, rough, and chough more than enough  
To prove O, U, G, H, spells uff;  
G growled out in a sort of gruff tone  
They must pronounce the title *Huf*ton.  
N said emphatically "No."  
For D, O, U, G, H is "Doh,"  
And though (look there again) that stuff  
At sea, for fun, they nickname "duff,"  
He should propose they take a vote on  
The question, should it not be *Hoton*.  
Besides, in French it would have such force,  
A Lord, must be "haut ton" of course.  
High and more high contention rose,  
From words they almost came to blows;  
Till P, as yet who had not spoke  
And dearly lov'd a little joke,  
Put in his word, and said "Look there,  
Plough in this row must have a *share*."  
At this atrocious pun, each page  
Of Johnson whiter grew with rage;  
Bailey look'd desperately out up,  
And Sheridan completely shut up;  
Webster, who is no great talker,  
Made sign, signifying "Walker."  
While Walker, who had been used badly,  
Shook his old dirty dog's ears sadly.  
But as we find, in prose or rhyme,  
A joke made happily in time,  
However poor, will often tend  
The hottest argument to end,  
And smother anger in a laugh,  
So P succeeded with his chaff  
(Containing as it did some wheat)  
In calming this fierce verbal heat.  
Authorities were all conflicting,  
And P there was no contradicting,  
P, L, O, U, G, H was *plow*,  
Even "enough" was called "enow,"  
And no one who preferred enough  
Would dream of saying "Speed the pluff."  
So they considered it more wise,  
With P to make a compromise,  
And leave no loop to hang a doubt on  
By giving three cheers for Lord Houghton (*Howton*).

SUBSTITUTE FOR MILK.—The Editor of the "Medical Mirror" has called the notice of the medical profession to Cadbury's Cocoa Essence, which he calls, Cadbury's Concentrated Vegetable Milk, and remarks:—"The excess of fatty matter has been carefully eliminated, and thus a compound remains which conveys in a minimum bulk a maximum amount of nutriment. We strongly recommend it as a diet for children."

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in 6d. and 1s. boxes, by post for 14 stamps, labelled "JAMES EPPS & CO., Homoeopathic Chemists, 48, Threadneedle Street, and 170, Piccadilly, London."

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

## Births, Marriages, and Deaths.

## BIRTH.

EDWARDS.—April 15, at Sand Barns, Sand, Surrey, the wife of Evan Edwards, Esq., of a daughter.

## MARRIAGES.

ROBERTS, FOOKER.—April 4, at Ivington Chapel, Bideford, by the Rev. James Bainton, the Rev. Edward Roberts, of Braunton, Devon, Independent minister, to Marianna Windratt Rooker, second daughter of James Rooker, solicitor, of Bideford.

INGRAM, ROGERS.—April 4, at King-land Congregational Church, Henry George, son of S. Ingram, of Stoke Newington, to Catherine Jerrold, daughter of the late J. T. Rogers, of Keigate.

LEE, DERNALEY.—April 10, at the Wesleyan Chapel, Lytham, by the Rev. W. Shillito, brother-in-law of the bride, assisted by the Rev. W. Parkins, the Rev. Henry Lee, Congregational minister, Roydon, Essex, to Sarah Robinson, second daughter of the late Rev. A. Dernailey, Wesleyan minister.

CARR, WOODFIN.—April 11, at the Wesleyan Chapel, Archway, Archway-road, H. gaga c, by the Rev. Richard Roberts, Ralph Charles, second son of Robert Carr, Esq., of Highgate, to Rosa Mary, third daughter of the Rev. Richard Woodfin, of Hornsey.

## DEATHS.

VALENTINE.—March 4, at Jeypore, Rajpootana, India, aged 3 years 11 months and 6 days, Agnes Mary Fraser, the beloved and youngest child of the Rev. Dr. and Mrs. Valentine.

ANDREWS.—April 8, at Newport Villa, Shanklin, Isle of Wight, the Rev. Josiah Andrews, Congregational minister.

HOLLOWAY'S PILLS AND OINTMENT.—The most effectual Cure for Gout and Rheumatism.—A frequent cause of these complaints is the inflammatory state of the blood, attended with bad digestion, lassitude, and great debility, showing the want of a proper circulation of the fluid, and that impurity of the blood greatly aggravates these disorders. Holloway's Pills are of so purifying a nature that a few doses taken in time are an effectual preventive against gout and rheumatism, but anyone that has an attack of either should use Holloway's Ointment also, the powerful properties of which, combined with the effects of the Pills, ensure a certain cure. The Ointment should be thoroughly rubbed into the parts affected at least twice a day after they have been sufficiently fomented with warm water to open the pores to facilitate the introduction of the Ointment to the glands.

VIOLET INK.—A sixpenny bottle of Judson's Violet Dye will make a pint of beautiful ink in one minute by simply adding "hot water." Why not use this beautiful and economical preparation? In a painful of water small woollen or silk articles can be dyed in ten minutes. Judson's Dyes, 4 colours, sixpence per bottle. Sold by chemists and stationers.

PERFECTION.—Mrs. S. A. ALLEN's World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is certain and thorough, quickly banishing greyness. It is not a dye. It ever proves itself the natural strengthener of the hair. Its superiority and excellence are established throughout the world. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.

Mrs. S. A. ALLEN's Zyllo-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

## Advertisements.

BENNETT,

65 & 64,  
CHEAPSIDE.

WATCHES

BENNETT'S  
GOLD PRESENTATION  
WATCHES,  
FROM £10 TO £100.

CLOCKS

TO CLOCK  
PURCHASERS.

JOHN BENNETT, having just completed great alterations in his Clock Show-Rooms, is enabled to offer to purchasers the most extensive Stock in London, comprising Clocks for the Drawing, Dining Rooms, and Presentation of the highest quality and newest designs at the lowest prices.

JOHN BENNETT, WATCH and CLOCK MANUFACTORY, 65 and 64, CHEAPSIDE.

## METROPOLITAN IMPROVEMENTS.

MESSRS. COOKE BAINES & CO., Surveyors and Valuers, No. 28, Finsbury-place, E.C., having had many years' experience in the settlement of Compensation Claims, offer their Services where property is required to be taken compulsorily.

MEMORIAL HALL, Farringdon Street, Ludgate Circus.—MAY and ANNUAL MEETINGS.—Accommodation for 1,500 in Great Hall and 500 in Library. Arrangements for Soirées and Concerts. Board-room for Committees, &c.—Prospectus, with plan of rooms, terms, &c., on application to the Secretary.

## EXAMINATIONS in MUSIC, 1878.

TRINITY COLLEGE LOCAL EXAMINATIONS in ELEMENTARY MUSICAL KNOWLEDGE will be held simultaneously at the various centres throughout the United Kingdom and the Colonies on FRIDAY, June 14. Adjudicators of the Prizes:—

Sir JULIUS BENEDICT,  
Sir JOHN GOSS, Mus. D.

The Examinations are open to all comers of both sexes, and prizes, honours, and certificates awarded according to merit. Number of Candidates at previous Examination, 1,118.

The following Higher Examinations will commence on Thursday, July 4:—Professional Diplomas of Associate and Licentiate in Music, Higher Musical Certificates to Women (i.e. separate certificates for proficiency in harmony, counterpoint, organ playing, pianoforte playing, solo singing, &c.) Special Certificates for Technical Skill in Music.

Regulations for either of the above-named Examinations may be had of the undersigned.

By Order, CHARLES PETERS, Resident Secretary. Trinity College, London, W.

## NATIONAL INSTITUTION for DISEASES of the SKIN,

227, Gray's-inn-road, King's-cross, London, W.C.

Established 1854.

Physician—Dr. Barr Meadows, 47, Victoria-street, S.W. Free to the necessitous; payment required from other applicants.



**BAPTIST ANNIVERSARIES, 1878.**

Thursday Morning, April 25.  
**BAPTIST MISSIONARY SOCIETY.**—Introductory Prayer Meeting, Mission House, Castle-street, Holborn. The Rev. JOHN STOCK, LL.D., of Salendine Nook, near Huddersfield, will preside. Service to commence at eleven o'clock.

Thursday Evening, April 25.  
**BAPTIST BUILDING FUND.**—Annual Meeting in the Library of the Mission House, at Seven o'clock. Chairman—EDWARD MOUNSEY, Esq., of Liverpool.

Friday Evening, April 26.  
**BRITISH AND IRISH BAPTIST HOME MISSION.**—Annual Sermon, at the City Temple, Holborn, E.C. Preacher—The Rev. W. LANDELS, D.D., of Regent's Park. Service to commence at Seven o'clock.

Friday Evening, April 26.  
**BAPTIST MISSIONARY SOCIETY.**—Welsh Annual Meeting, at the Mission House. To commence at Seven o'clock.

Lord's Day, April 28.  
**BAPTIST MISSIONARY SOCIETY.**—Annual Services in the various chapels of the metropolis. For particulars, see "Missionary Herald" for April.

Monday Morning, April 29.  
**BAPTIST UNION OF GREAT BRITAIN AND IRELAND.**—President—The Rev. HUGH STOWELL BROWN, of Liverpool. The Annual Session will be held at Bloomsbury Chapel (at Eleven o'clock), when the President's inaugural address will be delivered, the report presented, and the committee and officers elected. Introductory devotions to be conducted by the retiring president, the Rev. J. T. BROWN, of Northampton. In the evening an adjourned session will be held in the Library of the Baptist Mission House, to consider notices of motion in reference to Annual Fund, and other business. The president will take the chair at Half-past Six.

Monday Afternoon, April 29.  
**BRITISH AND IRISH BAPTIST HOME MISSION.**—Annual Members' Meeting, at the Mission House. Chair to be taken at Half-past Three o'clock, by J. P. BACON, Esq.

Monday Evening, April 29.  
**BIBLE TRANSLATION SOCIETY.**—Annual Meeting, at Bloomsbury Chapel, Holborn. Chairman—G. F. MUNTZ, Esq., J.P., of Umberdale, near Birmingham. Speakers—The Revs. Clement Bailhache; Alfred Saker, of Africa; J. D. Bate, of Allahabad; and E. C. Pike, of Birmingham.

Tuesday Morning, April 30.  
**BAPTIST MISSIONARY SOCIETY.**—Annual Morning Sermon at Bloomsbury Chapel. Preacher—The Rev. SAMUEL COLEY, M.A., of Headingly College, near Leeds. Service to commence at Eleven o'clock.

Tuesday Afternoon, April 30.  
**BAPTIST MISSIONARY SOCIETY.**—Annual Members' Meeting, Mission House, Castle-street, Holborn. Chair to be taken at half-past two o'clock, by THOMAS COATS, Esq., of Paisley.

Tuesday Evening, April 30.  
**BRITISH AND IRISH BAPTIST HOME MISSION.**—Annual Meeting at Bloomsbury Chapel. Chair to be taken at Half-past Six o'clock, by GEORGE H. LEONARD, Esq., of Bristol. Speakers—The Revs. John Bloomfield, of Gloucester; W. Cuff, of Shreditch; J. W. Lancer, of Newport; and Charles Williams, of Acronington.

Wednesday Morning, May 1.  
**MISSIONS TO CENTRAL AFRICA.**—A Public Missionary Breakfast will be held at the Cannon-street Hotel (at Nine o'clock). JOSEPH TRITTON, Esq., treasurer of the Society, in the chair. Speakers—Mr. Alderman McArthur, M.P.; J. Macgregor, Esq. ("Rob Roy"); the Rev. Robert Moffat, D.D., of Africa; G. F. Muntz, Esq.; Edward Rawlings, Esq.; the Rev. Alfred Saker, of Africa; and W. Snape, Esq., J.P. Tickets, 2s. 6d. each, to be had at the Mission House.

NOTE.—As only a limited number of Tickets can be issued, early application is requested.

Wednesday Evening, May 1st.  
**BAPTIST MISSIONARY SOCIETY.**—Annual Meeting, at Exeter Hall. Chair to be taken at Six o'clock by J. GURNEY BARCLAY, Esq. Speakers—The Revs. J. Kilner, M.A., Secretary of the Wesleyan Missionary Society; James Owen, of Swansea; Jno. C. Page, of India; and T. V. Tymms, of Clapton.

Thursday Morning, May 2nd.  
**BAPTIST UNION OF GREAT BRITAIN AND IRELAND.**—Annual Session, Walworth-road Chapel (at Ten o'clock). President—Rev. H. S. BROWN. Paper on "The Best Methods of Calling Forth and Cultivating Local Evangelists in our Churches," by Rev. John Aldis, of Bratton, Wilts. Paper on "The Best Means of Employing unpaid Local Evangelists in connection with our Church Work, whether in Towns or Rural Districts," by Rev. J. R. Wood of Upper Holloway. Discussion to be opened by Rev. H. Dawson, late of Manchester, and Rev. G. W. Humphreys, B.A., of Wellington, Somerset.

Thursday Afternoon, May 2nd.  
**BAPTIST TOTAL ABSTINENCE SOCIETY.**—Annual Meeting, Metropolitan Tabernacle, Newington Butts. Chair to be taken at Four o'clock, by J. P. BACON, Esq. An Address will be delivered by Rev. Chas. Stanford, of Camberwell. Tea at close of Meeting.

Thursday Evening, May 2nd.  
**BAPTIST TRACT SOCIETY.**—Subscribers' Meeting, Exeter (Lower) Hall, at Three o'clock. Annual Public Meeting. The Chair will be taken at Six o'clock by J. S. McMASTER, Esq. Speakers—Rev. C. Bailhache, Thomas Cook, Esq., G. Simmons, Esq., W. Snape, Esq., J. P. Rev. J. Webb, Rev. J. T. Wigner, and Rev. Chas. Williams.

Thursday Evening, May 2nd.  
**BAPTIST MISSIONARY SOCIETY.**—Annual Evening sermons will be preached as follows:—Northern District—Camden-road Chapel. Rev. F. H. Roberts, Liverpool Eastern District—Downs Chapel, Clapton. Rev. G. P. Gould, M.A., Bournemouth. Southern District—Maze Pond Chapel. Rev. J. Dann, Bradford. Western District—Westbourne Grove Chapel. Rev. J. G. Greenhough, M.A., Bristol.

Friday Morning, May 3rd.  
**THE ZENANA MISSION IN INDIA.**—A Missionary Breakfast, Freeman's Hall, Great Queen-street, at a Quarter to Nine o'clock. Chairman—Sir WM. HILL, K.C.S.I. Speakers—Revs. J. D. Bate, of Allahabad; J. P. Chown; W. Etherington, of Beares; W. Landels, D.D.; and E. Melley, B.A., of Nottingham. Tickets, 2s. 6d. each, to be had at the Mission House.

**SALLE EVANGELIQUE, PARIS EXHIBITION.** to be open for Divine Services, Missionary, International, and Evangelistic Meetings during the great Exhibition. The Council of the Evangelical Alliance announce that the INAUGURAL SERVICES will be held on WEDNESDAY AFTERNOON, MAY 8th, when the EARL of SHAFTESBURY will preside. Sir Harry Verney, Bart., Lord Kinnaird, the Right Hon. W. Cowper-Temple, and Christian gentlemen from different countries will take part in the meeting. Members of the Alliance and other Christian friends wishing to be present are requested to communicate as soon as possible with the Secretary.

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#### REPORT, 1877.

The 53rd Annual Report just issued, and the Balance Sheets  
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enormous increase in the imports, have made tea so cheap that the choicest BLACK  
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the sale of inferior qualities unnecessary. When the best black tea can be bought at  
three shillings a pound, it does seem unwise to buy poor washy, tasteless tea at a few  
pence a pound less money. It is well known that all high-class teas are those which are  
gathered in early spring, when the leaves are bursting with succulence; these are first-  
crop teas, full flavoured, rich, and juicy; whereas low-priced teas are gathered, or rather  
raked, from under the trees, in autumn, when the leaves are withered, dry and sapless.

**THE** difference between first crop tea and inferior descriptions is  
something marvellous when tasted side by side—the one brisk, pungent, and  
juicy; the other stale, flat, and insipid. There is a great difference even in first-crop  
tea, some chops possessing much more strength and a finer flavour than others. There  
are also several varieties, the most esteemed being Souchong, Moning, and Kyahow  
Congous. These three classes, when really fine, are beyond compare the best of all teas,  
and of these three, Kyahow stands pre-eminent as a prince among teas. Now, it must not  
for one moment be assumed that the teas ordinarily sold bearing these titles are those  
teas pure and simple in their integrity. A small portion of some of them is some-  
times used in the manufacture of that incongruous mixture which is so frequently  
recommended by the unskilled and inexperienced dealer; but we venture to assert that  
pure unmixed tea can with difficulty be obtained, even by those to whom price is no  
object. In fact, indiscriminate mixing of tea destroys those fine and subtle qualities  
which distinguish one growth from another, and it would not be more unwise to spoil  
vintages of choice wines by blending them together haphazard, and thus bringing the  
combination down to a dead level of mediocrity, than it is to ruin all distinctness of  
character by a heterogeneous confusion of qualities in tea; but as COOPER COOPER  
and CO. sell no other article of any description, they are enabled to keep in stock every  
variety that is at all esteemed by connoisseurs, and to sell them in their integrity as  
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**TEA.**—COOPER COOPER and CO. claim for their system of  
business another feature, viz., that there can be no mistake in the price or quality  
of any teas bearing their name on the wrapper or parcel, as they wrap the various  
qualities of tea in papers of different colours, thus, 2s. in white, 2s. 6d. in slate-tinted, and  
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**TEA.**—COOPER COOPER and CO. recommend consumers to try  
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The FOURTH ANNUAL MEETING will be held at  
the LECTURE HALL, UNION CHAPEL, Islington,  
(Rev. Dr. Allen's), on TUESDAY EVENING, MAY 7th, at  
Seven o'clock. W. Crossfield, Jun., Esq., of Liverpool, in the  
Chair. Speakers—B. W. Richardson, M.A., M.D., LL.D.,  
F.R.S.; Edward Baines, Esq.; Revs. Hugh P. Hughes,  
B.A., E. S. Prout, M.A., J. S. Russell, M.A., &c., &c.

G. M. MURPHY,

C. J. TARRING, M.A. } Hon. Secs.

Your attendance is earnestly requested.

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